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DICTIONARY ON INDIAN RELIGIONS

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T. Rengarajan

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Volume I

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By
T. RENGARAJAN

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गुरुकुल कांगड़ी विश्वविद्यालय

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PREFACE

This is, I presume, the first exhaustive and elaborate work of its type written with reference to original authorities in almost every field of Indian religions. Its completion has taken many years to exacting study and research in the several aspects of the all-embracing features of this vast and multifarious subject.

The publication of *Dictionary of Indian Religions* contains information on all-important areas in Indian religions. The book covers all most all-Indian cultural based religions with induction of Muslim. This work is, in a way a departure in the sphere of Dictionaries studies in which generally, authorities for the statements made and cited information with all respect towards Indian Religions.

Briefly speaking the book covers art, religion, philosophy, mythology, and literature. A perusal and study of this work is, I hope, thus bound to provide an invaluable panoramic and enlightening picture of the entire field of Indian Religions. Such a survey is essential in order to study, fathom and appreciate Indian Religion whose vastness and manifolds nature in its various complexities, would normally baffle and deter any undertaking in this field. Every attempt has been made to make this book serious and exhaustive as was possible, keeping in mind of course, the limitations of space, production costs and similar considerations. The language employed in this study is simple, direct and easily understood by the student, common reader and the scholar, avoiding pompous verbiage and jargon.

This Dictionary is the result of intensive study of raw materials, which have been critically examined and transmitted in order to furnish as complete, scholarly and authoritative a work as is practicable. This is the work, which needs more elaborate ideology, philosophy and religious aspects. I hope this Dictionary will have a universal appeal wherever Indian religions is studied and admired in India and abroad. It is also intended to provide more information with respect to Indian religions to student, scholar, and philosophic thinkers and referring personalities in all folds of Indian religions.

Before I conclude, I sincerely thanks to Mr. Sham Lal Malhotra, Prop. M/s. Eastern Book Linkers, New Delhi and also thanks to Mr. Mehar Singh for readily accepting and publishing this work with commendable foresight courage and confidence which I fold lacking in several publishers. For various type of assistance I also thank my parents **Mrs. Ambujam Thirumalai,** my brother-in-law **S.V.K.S. Srinivasan,** my brother, and Sisters. But for their unfailing enthusiasm, encouragement and co-operation this work would not have been either written or published.

T. Rengarajan

DICTIONARY ON INDIAN RELIGIONS

A

Aba The name of the eighth month of the Paris year.

Abadhiyavādin Schism Kārmic atoms do not bound schism that was laid down by Gatthanmahila at Desapura, and he believed in the existence of soul which. The Abaddiyavād in Schism was led 584 years after Mahāvīra's Death.

Abahyagni Aitasayana According to Aitareya Brāhmaṇa and Kauśītaki Brāhmaṇas was son of Aitasa. He belonged to Bhṛgu family. See Aitasyas.

Abaj(m) Name of moon.

Abala Name of deities created by Pāñca-janya, and their nature of work is to pilfer the offering offered by the Pāṇḍavas and Kauravas.

Abd The word is much used in the composition of Mohammedan names; the Abdullah, the slave of god.

Abhaṅga Name of songs composed in a specific metre by Tukārāma. The metre used by him was that which is known by the name Abhaṅga, the measure of which is by no means strict or regular, but which is characterized by the use of rhyming words at specific intervals. Jājābāī was wife of Tukārāma. She was also known as Avali.

Abhassāra Name of a heaven specified in the Jātakas.

Abhaswaras A class of deities, sixty-four in number of whose nature is little known

Abhaya(m) Son of Dharma and Dayā.

Abhayapradarāja Commentator of Divya prabhandam. He has written under the direction of Lokācārya that consists of 24000 stanzas.

Abhaya Pradanār Surname of Periavaccana Pillai.

Abhayadeva Sūrī Author of book Bhāgavata Sūtra.

Abhayarājakumāra A son and king of Bimbisāra, who accepted the faith of Buddha's doctrine.

Abhicāra Kalpa Name of a Kalpa, which belongs to Atharvaṇa Veda.

Abhidhammapiṭaka Buddhist sacred literature that is part of Tripiṭaka. It contains seven texts that enumerate and explain Buddhist concepts and technical terms. The seven texts discuss matters of philosophical and psychological interests.

It contains the metaphorical discussions of the followers of Śākya. It has been edited after the subsequent to his death and consists principally of amplifications of commentaries on the doctrines laid down in the sūtras.

Abhidhāna Name of a dictionary. There are many such works. One of the oldest of them is Abhidhāna Ratna Mālā of Halāyudha and one of the best is the Abhidhāna Cintāmaṇi of Hema Candra a Jaina writer of celebrity. Colebrooke and Bohtlingk and Rieu have edited the former in Aufrecht, the latter.

Abhidhāna Cintāmaṇi Name of Jaina Text that gives the classification of gods and goddess and show that many of them were adaptations from the Brāhmaṇical pantheon.

Abhidharma The supreme truth; the name of one of the three Piṭakas, that which treats of metaphysics.

Abhikala Name of a village.

Abhimani Agni, the eldest son of Brahmā. By his wife Swāhā, he had three sons, Pāvaka, Pavamāna and Śuci. They had forty-five sons, who with the original son of Brahmā and his three descendants constitute the forty-nine fires.

Abhimanyu Name of a king, who was an immediate successor of Kaniṣka? During his regime, the Mahābhāṣya or great commentary on Pāṇini which was ascribed to Patañjali. He lived 400 years after the death of Buddha 2. Son of Arjuna and Subhadrā. He was considered as an incarnation of Varcas, the son of Soma and that is why he is said after his death, to have rejoined Soma, on the completion of his Karma. He valorously broke his way through the army of the enemy arranged in a circle but was unable to come back and was treacherously killed. He was the father of King Parīkṣita.

Abhiniṣkramaṇasūtra Name of book, based on Buddhism. This book was translated from Sanskrit to English by Beal; under the title of the Romantic Legend of Śākya Buddha the special points of relation here found to Christian legends are very striking.

Abhiogias Surname of Bhujjo Bhujjo Koyakaraka.

Abhīra A cowherd according to Manu the offspring of a Brahmā by a woman of the Ambāṣṭa or Medical tribes. A people located in the north of India along the Indus. The has been a good deal of misapprehension respecting this people. Hindu writers have described them as living in the north and in the west, the quarter varying according to the locality of the writer, and translators have mixed them up with a neighbuoring people, the Śūdras, sometimes called Śūras, with whom they are generally associated and have called them Śūrabhiras. The modern representative is the Ahīrs, and perhaps there is something more than identify of locality in their association with the Śūdras.

Abhirāma Maṇī A drama in seven acts on the history of Rāma written by Sundara Miśra in 1599, "the composition possesses little dramatic interest, although it has some literary merit".

Abhirbudhyasaṁhitā The Abhirbudhyasaṁhitā speaks about the highest person or begins as Nirguṇa in the sense that he has not the qualities of *sattva, rajas* and *tamas* of *prakṛti* but has the qualities of *jñānbala, aiśvarya, vīrya, tejas* and *śakti*.

Abhutarjas Goddess of Raivata.

Abhy Agni Aitasayana Son of Aitasa.

Abhyavartin Cayamana He conquered the Vṛcivants led by their chief Varasikha. He is also mentioned as a Pārthiva, alluding to his descent from Pṛthu but he cannot be taken to be a Pārthian for lack of evidence.

Abja Serpent god. Name of chief serpent.

Abu Mountain range, and the hermitage of sage Vasiṣṭha.

Abu faze Abu Faze adviser, and historiographer of the Mughal Emperor Akbar. He was author of Ain-I-Akbarī.

Abvriti Name of an Asura who was slained by Kṛṣṇa.

Acala Bhairava God. **2** Devarṣi. **3** A brother–in–law of Dhṛtarāṣṭra, brother of Śakuni, he attended Yudhiṣṭhira's Rājasūya sacrifice. He was slain by Arjuna on the 12th day of the Mahābhārata battle and cremated along with the others killed in that struggle **4** A warrior of Skanda **5** One of the 1000 names of Viṣṇu.

Acalaketu Lokeśvara Name of Buddhist god with one faced and two armed and stand on a lotus. He carries the Piṇḍapatra (the bowl containing oblations to be offered to the departed fathers) in his two hands near the waist. But he displays the Bhaya Mudrā in the right hand and the Piṇḍapatra in the left.

Acara Name of Gandhrava.

Ācārya-putra The son of the Ācārya, an epithet of Aśvatthāmā, who also called Drauṇī, the son of Droṇa, who was revered as the Ācārya.

Acata Lokeśvara Acata Lokeśvara, a Buddhist god with one faced and six armed and sits in the Lalitha attitude. The three right hands carry the sword and the arrow and display the Varada pose, while the three left hold the Kartri, the bow and display the Abhaya pose .

Accharaka Name of God Agni.

Acalabhartṛ Names of Gaṇadharas –Jaina, have a large body of Samanas.

Ācāra Rules, customs usage. The rules of practice of caste, orders or religion. There are many books of rules which have this word for the first number of their titles as Ācāra Candrikā moonlight of customs on the customs of the Śūdras.

Ācāra Dinakara Name of Jaina text gives the classification of gods and goddess of them were adaptations from the Brāhmaṇical pantheon.

Ācārya A spiritual guide or teacher, the founder of a sector the conductor of a religious service. The word is affixed as a title to the name of any illustrious and learned man. He is also called Guru or spiritual guide. The teacher is the

Brāhmaṇa who initiates a pupil and teaches him the Veda. But he who for his livelihood teaches a portion only of the Veda or the Aṅgas of the Veda is called Sub-teacher. That Brāhmaṇa who performs in accordance with the

to the child is called the Guru. He who being duly chosen for the purpose, performs the Agni Adheya sacrifice by offering into fire oblation of cooked food called Pākayajña and the Vedic sacrifice for another man, is called his officiating priest. The teacher is 10 times more venerable than a sub-teacher; the father a hundred times more than the teacher, but the mother is a thousand times more than the father. Of him who gives natural birth and him who give the knowledge of the Veda, the giver of the Veda is the more venerable father, for the birth for the sake of the Veda ensures eternal rewards both in this and after life. **2** Second son of Vadakkuttiruvidi Pillai and was the author of the Ācārya Hṛdayam. He wrote commentaries on the part of the sacred four thousand. It was Manavala Mamunigal who commented on the Ācārya Hṛdayam and introduced it to the world of scholarship and religion. This work supplements and supports the Śrī Vacana Bhūṣaṇam.

Ācārya Aṣadhabhūti The Avvattagavadin schism was due to the Ācārya Ṣaḍabhūti according to whom a monk could become god in this life.

Acyuta Kṛṣṇa tīrtha Śrī Acyuta Kṛṣṇa Tīrtha was the disciple of Svayamprakāśānanda Sarasvatī. He is the author of a commentary of Appayya Dīkṣita's Siddhāntaleśa Saṁgraha called Kṛṣṇālaṅkāra commentary on Bhāṣya Ratna Prabhā and 3. A commentary called Vanamālā on Śrī Śaṅkarācāyra's Taittirīya Upaniṣads Bhāṣya. He was also written an independent work called Manamāla.

Acyuta Name of Viṣṇu or Kṛṣṇa. It has been variously interpreted as signifying "he who does not perish with created things" in the Mahābhārata as "he who is not distinct from final emancipation" and in the Skanda Purāṇa as "he who never declines from his proper nature".

Adar The name of the ninth month of the Paris Year.

Adarian Type of fire, which was worshipped by middle class of Zoroastrian society.

Adashyati She was mother of Pārāśara, and wife of Śati.

Adavallan Tamil Name for Naṭarāja.

Adbhuta Name of a fire god who was married to Priyā. He had a son named Vibhu.

Adbhuta Brāhmaṇas Name of a book that is published by A. Weber in 1878. This book discusses about the untoward events in the daily life. Sāyaṇa first wrote its commentary, and it comes under the Ṣaḍviṁśa Brāhmaṇas.

Adharma Unrighteousness, vice; personified as a son of Brahmā, and called "the destroyer of all beings".

Ādhibhūta Essential existence as manifested in perishable objection relation to the physical aspect.

Ādhidaiva The essential deity in relation to the intellectual aspect regulating objectively the cosmic in nature and manifested as devas or gods.

Adhipati Name of Deva.

Adhiratha A charioteer. The foster-father of Karṇa, according to some he was king of Aṅga, and according to others the charioteer of King Dhṛtarāṣṭra, perhaps he was both.

Adhri-gu A protector of the Aśvins.

Adhvaryu The name of the third class of priests required at a Vedic sacrifice. They had to prepare the ground, procure and kill the animals and do all the manual labour of the sacrifice. The Yajurveda was for their use, the part called Brāhmaṇa, a prescribing every act they had to do, and the Saṁhitā furnishing them, in right order, with the Mantras, they had to mutter.

Adhyaka List of grāmya plants.

Adhyātma Rāmāyaṇa A very popular work, which is considered to be a part of the Brāhmaṇa Purāṇa. It is generally accepted that the Vālmīki or Ādi Rāmāyaṇa is a homogenous work by a single author, Vālmīki. There are three recessions of this work, consisting of 24000 ślokas in seven books and all of them suffer addition and interpolation. These recessions reflect regional influence, and thus differ on many points. Critical examination suggests that it must have passed not only through many stages of development but also that it contains numerous interpolations and the addition of book VII and I. It is said that after his bath in the Tamāśa, Vālmīki chanced to see a found pair of birds at play with each other. Suddenly a hunter shot at the male and the consequent grief of the female made Vālmīki involuntarily burst into a poetic utterance, a pronouncement of curse on the wicked murderer. According to the Adhyātma Rāmāyaṇa, Vālmīki lived among robbers when he was a young man, though he was a Brāhmaṇa by birth. The same tradition is to be found in the Bengali recessions.

Ādi Buddha According to Buddhist concepts of the Nārāyaṇa Buddhism, the highest god was Vajradhara, also known as Ādi Buddha, the primordial monotheistic deity who is the embodiment of the Śūnya from whom even the Dhyānī Buddha's originated. Worship of Ādi Buddha in the symbol of a flame; believed by the Buddhist priests to be undying, self-born and self-existent. According to the Svayamabhū Purāṇa, the Ādi Buddha first appeared in Nepal in the shape of a flame and in order to shelter it, Mañjuśrī raised a shrine above it and it has been known as the Svayambhū Caitya.

Ādi Granth The first and principal scripture of the Sikhs, consisting of the sayings of the first four gurus, collected by Arjuna, the fifth guru. Compositions by later gurus and various saints and singers have been added. The whole is metrical, and the language mostly Hindi, and in the Gurumukhī characters.

Ādidaśacaṇḍeśa The Gaṇas of Śiva, who, like the gods just described are identified with one or another aspect of Śiva himself. The first is counted as the foremost of the servants' of Śiva and is hence called in Tamil inscriptions and the Periyapuranam Ādidasa Caṇḍeśa. In Epigraphic records the documentary transactions of a Śiva Temple were to be conducted under the name of Caṇḍeśa. The Supposed Manager of the temple. Even now, visitors to a Śiva shrine have to report themselves before Caṇḍeśa prior to leaving the temple premises and clap their hands as if to show that they are not carrying with them any portion of the temple property. The Kāśyapa Śilpa tells as that he is made up of the sterner side of Śiva's nature and appears in each millennium with different names and symbols. In the Kṛta Yuga he receives the name Pracaṇḍa is of angry appearances, rides on an elephant and has the Jaṭāmakuṭa and sixteen arms. In the Tretā Yuga he is seen smiling, have eight arms and disheveled braids of hair, and goes by the name Caṇḍa. In the Dvāpara Yuga he has four hands, the lion vehicle, Jaṭāmaṇḍala, protruding teeth and a fearful face. His weapons then are the taṅka, trident noose and the hook. In the Kali Yuga he has a peaceful appearance and the bull vehicle, has his lock made up in the form of a Jaṭāmakuṭa, Jaṭāmaṇḍala or Keśadandhu and stands with level feet in the Abhaṅga or the Sama Bhaṅga posture. He Māyā also is found seated with the right leg hanging down from the seat and the left leg bent cross-wise so as to rest upon the seat. He holds the taṅka in the right hand and shows the boon giving posture in his left. Sometimes both the hands are seen folded over the breast in a worshipping posture with the weapons taṅka held between them. In this case he receives the name Ādi Caṇḍeśa. A story related in the Tamil Periyapuranam about Caṇḍeśa makes him a fervent devotee of Śiva, who in his height of devotion, cut off the leg of his own father, because he wantonly spilt the milk pots that Caṇḍeśa had secured as loving offerings to the Śiva.

Ādideva Name of Sun God.

Ādikarata Name of God Viṣṇu.

Ādikartā Name of Viṣṇu.

Ādikavi Name of Brahmā.

Ādimūrtī Name of an Avatāra of Viṣṇu, where Viṣṇu is shown as seated on the coils of Ādiśeṣa, the left leg hanging and the right one folded and resting on the serpent seat, having four hands with two devis. Sometimes, Bhṛgu, Mārkaṇḍeya, Brahmā and Śiva in Añjali Pose standing by his side are also shown.

Ādinātha The name of the first Arhat or Jina of the Jains. It is fabled that before his time there was neither rain, nor fire, nor any thorny tree, he introduced learning and the sciences of literature, government and cultivation. He is called also Ādīśvara and Ṛṣabhadeva.

Ādinātha Name of Jaina Tīrthaṅkara. It is fabled that before his time there was neither rain, nor fire, nor any thorny tree, he introduced learning and the sciences of literature, government and cultivation. He is called also Ādiṣvara and Ṛṣabhadeva. See Tīrthaṅakara.

Ādipāla Name of Viṣṇu.

Ādi-purāṇa The first Purāṇa, a title generally conceded to the Bhramā Purāṇa.

Ādiradikāla Name of a Śiva saint.

Ādi-Rāmāyaṇa Rāmāyaṇa. In the Mahābhārata, śloka sung by Vālmīki which is actually found in the Ādi Rāmāyaṇa. With the Ādi-Rāmāyaṇa however we are on a different plane. There is no heroic nucleus as in the Mahābhārata and even if we omit the first and the last book, the story takes up a considerable length of time.

Adiriṣyanti Śakti and wife of God Śiva.

Ādisamāja The name of a religious community, a branch of the Brahmasamāja.

Ādiśeṣa Author of Paramārthasāra who lived in the 11th century A.D. There is an old manual of Advaita called Paramārthasāra that is attributed to the authorship of Bhagavāna Ādiśeṣa.

Aditi Free unbounded. Infinity; the boundless heaven as compared with the finite earth; or, according to Müller "the visible infinite, visible by the naked eye; the endless expanse beyond the earth, beyond the clouds, beyond the sky" Aditi, is called Deva-Mātrī. "the mother of the gods" and is represented being the mother of Dakṣa and the daughter of Dakṣa. Āditya brothers of the Deva Aryans composed 5 hymns of Ṛg-Veda Book X 153 Sūkta; also the 5th, 6th and the 7th hymns of Ṛg Veda book IV 18 Sūkta. In the early Vedic times the Ādityas were six or more frequently seven, celestial deities, of whom Varuṇa, was chief, consequently he was the Āditya. They were sons of Aditi who had eight sons, but she approached the gods, with seven, having cast away the eighth, Mārttaṇḍa (the sun). The names of the six Ādityas are Mitra, Āryman, Bhaga, Varuṇa, Dakṣa and Aṅśa.

Aditidakṣay Ṛg Vedic Ṛṣi.

Aditisuta Name of Sun God.

Āditya Purāṇa One of the eighteen Upa-Purāṇas.

Ādityas Gods, son of Aditi, believed to be 12 in number.

Ādivarāha Name of Varāha, an Avatāra of lords Viṣṇu. He is also known as Dharaṇivarāha.

Adivarāha Vedāntācārya Author of Nyāya Ratnāvalī.

Adṛṣyanti Wife of Saktri.

Advaita Name of a philosophy, where Śaṅkarācārya, laid the foundation to this philosophy. Non-duality; The doctrine affirmed by the Smārtas, that spiritual existence only is real, the human soul being one with the divine essence

Advaitācārya Advaitācārya's real name was Kamalākara Bhaṭṭācārya. He was born in 1434 and was fifty-two years older than Caitanya; he was a great Sanskrit scholar and resided at Santipur. He went to Nabadvīpa to finish his studies. People at this time had become very materialistic; Advaita was very much grieved at it and used to pray in his mind for the rise of great prophet to change their minds. Caitanya, after he had taken to ascetic life, had visited Advaita at Santipur, where both of them enjoyed ecstatic dances; Advaita was then aged about 75. It is said that he had paid a visit to Caitanya at Purī. He is said to have died in 1539, according to some and in 1584 according to other.

Advaitānanda Sarasvatī Advaitānanda Sarasvatī was the author of a good commentary on Śaṅkarācārya's Brāhmaṇa Sūtra Bhāṣya called Bhramāvidyābharaṇa. This is a commentary which is regarded next in importance only Bhāmatī, Nyāyanirṇaya and Ratnaprabhā. Advaitānanda was a disciple of Rāmānanda Tīrtha, and Bhūmānanda Sarasvatī. He says his work is only an abridgment of a more elaborates commentary by his teacher Rāmānanda Tīrtha. His other works are Adhyātma Candrikā and Ātmabodha Ṭīkā.

Adyas The group of gods.

Agahi Daughter of Vṛkadevī.

Agaja Son of Elephant Mṛga.

Agaki Bharadvāja A Brāhmaṇa of Savatthi, of the Bharadvāja gotra was once tending the sacrificial fire and making preparations to offer oblations. Buddha during, one of his usual rounds, stood before him at his door and begged for alms. This Agika refusing him alms, abused him, called him a muṇḍaka and a vasala but Buddha was not at all perturbed. He stood there calmly and preached to him the Vasala sutta.

Āgama The word Āgama means scripture. But in its narrow sense, it is used to denote a class of sectarian scriptures dealing with the worship of a particular aspect of god and prescribing detailed courses discipline for the worshipper. As their aim is thus intensely practical they are known as Sādhanaśāstra. The Āgamas, like the Upaniṣads, are many in number. But they can be divided into three main groups, according as the deity that forms the object of worship is Viṣṇu, Śiva or Śakti. These three groups have gives rise to the three main branches of Hinduism, namely, Vaiṣṇavism, Śaivism and Śaktism. The Vaiṣṇava-Āgamas or Pāñcarātra-Āgamas glorifies the supreme under one of the names and forms of Viṣṇu. The Śaiva Āgamas glorify the supreme under one of the name and forms of Śiva, and have given rise to an important school of philosophy, known as Śaiva Siddhānta. The Śakta-Āgama glorifies the supreme as the mother of the universe, under one of the names and forms of Devī. Each Āgama consists of four section. Philosophy Mental disciple's Rules for constructing temples and images and Religious practices.

Agasti Name of a forest. A form of Agastya's name.

Agasti, Agastya A Ṛṣi, the reputed author of several hymns in the Ṛg Veda, and a very celebrated personage in Hindu Mythology. He and Vasiṣṭha are said in the Ṛg-Veda to be the offspring of Mitra and Varuṇa, whose seed fell from them at the sight of Urvaśī, and the commentator Sāyaṇa adds that Agastya was born in a water-jar as "a fish of great luster", whence he was called Kalasi-Suta, Kumbha-Sambhava and Ghaṭodbhava. He was son of Mitravaruṇa. He made the Vindhyadrī mountain range lie flat and thus humbled it. At the request of great ṛṣis he drank up the ocean at one gulp and thus destroyed the Ḳākeya asuras, who had hidden in it. It was who gave to Rāmā sword, bow, a and a quiver, ever full. He colonized the Deccan. From his parentage he was called Maitra-Varuṇī and Aurvadya; and as he was very small when he was born, not more than a span in length, he was called Mana.

Agastpurī Agastya āśrama, the hermitage of Ṛṣi Agastya.

Āgastya Name of a Family.

Āgastyas The Brahmarākāsa—a clan moving about in the night of Surabhī forest, summoned Kauberaka to live at Haśṛṅga.

Agavaha Son of Vasudeva and Vṛkadevī.

Aggavamsa Author of Book Saddanti who was born in the Jambūdvīpa.

Aggika Jātaka This Jātaka relates the tale of a jackal that found that its hair was slightly burnt by a forest fire. Then pretending to be a saint called Bharadvāja it ate up all the rats that were foolish enough to believe it.

Aggika Jātiiaka Surname of Jatilas.

Aggikhandopama sutta A sutta preached by the Buddha, while he was passing through Kośala with a group of his followers, when they saw a might fire. The Buddha observed that it would be better for any one to perish, in such a fire than to merely exist as a monk, receiving alms from the faithful while continuing to be guilty.

Aghamarsana Name of a Ṛg-Vedic Ṛṣi who belongs to Kauśikas Family.

Aghamarsana Name of a river.

Aghāsura A demon commander of the cruel King Kaṁsa.

Aghāvināśinī Mother Goddess.

Aghomārga Other name of Aghorī.

Aghora The name of an order of religious mendicants whose practices are designed to make them as terrible as possible in the eyes of the people. They usually go naked with a human skull full of ordure in one hand and a pan of burning coals in the other.

Aghoramūrtī One of the five images constituting Pañcadehamūrtā.

Agiārī A Paris temple in which a perfect fire is maintained as an emblem of Hormazd.

Agnajiti She was wife of Kṛṣṇa.

Agnas Kaśyapa gotrakāras.

Agnay Goddess and wife of God Agni.

Agnayi Name of Goddess Śakti. **2** Wife of Agni. She is seldom alluded to in the Veda and is not of any importance.

Āgneya Son of Agni, a name of Kārttikeya also an appellation of the Muni Agastya and others.

Āgneya Weapon used in the Purāṇic warfare lake obtain the region of Agneya.

Agni Name of fire god. Agni is one of the principal Vedic gods. He is sometimes called the lowest of the gods, in as much as, being the god of fire on the hearth, he is the nearest god who descends from his high station to befriend men, and who, in the form of the sacrificial fire, becomes the messenger and mediator between god and men. Agni is sometimes spoken of as being of triple form, namely those of fire on the earth, lightning in the air, and the sun in heaven. He is called the offspring of Dyaus a Pṛthvī and was named Abimānī. He has been included among the sons of Kaśyapa and Aditi and therefore was one of the Ādityas. In literature he is known as the son of Aṅgirās, king of the Pitṛs, a wind, the grandson of Śāṇḍila, one of the seven sages, when the fourth Manu, Tamasa, was king. In the Paurāṇic accounts, he is hailed as Abhimānī, the eldest son of Brahmā and had for his wife Svāhā. She gave birth to three sons, Pāvaka, Pavamāna and Śuci They had 45 sons, thus making a total of 49, the equivalent of the fires mentioned in the Purāṇa.

Agni Purāṇa This Purāṇas derives its name from its having been communicated originally by Agni, the deity of fire to the Muni Vasiṣṭha, for the purpose of instructing him in the two-fold as "sixteen thousand, fifteen thousand, and fourteen thousand stanzas". This work is devoted to the glorification of Śiva, but its contents are have a very varied and Encyclopedically character. This Purāṇa derives its name from its having been communicated originally by Agni the deity of fire two-fold knowledge of Brahma. Its contents are variously specified as 16,000, 15,000 and 14,000 stanzas. This work is devoted to the glorification of Śiva but its contents are have a very varied and cyclopedical character. It has portions on ritual and mystic worship cosmically descriptions, chapters on the duties of kings and the art of war, which have the appearance of being extracted from some older work, a chapter on law from the text book of a Yājñavalkya, some chapters on medicine from the Suśruta and some treatises on rhetoric, prosody and grammar according to the rules of Piṅgala and Pāṇini.

Agni tīrtha A sacred tīrtha on the banks of the river Sarasvatī.

Agniabhimai Name of God Agni.

Agnibhāva Name of Amitābha Deva.

Agnibhūti One of Ganadharas of Jaina . The Kalpasūtra states he had tied at Rājagrah after fasting a month without drinking water.

Agnidhāra Name of fire god.

Agnidvāpara The door of fire.

Agnimitra Name of a king.

Agniśomas Name of a fire god.

Agniśvattas Pitṛs or Manes of the gods, who when living upon earth did not maintain their domestic fires or offer burnt sacrifices. According to some authorities they were descendants of Mārīcī.

Agnisoma Name of fire god.

Agnisomavidhijva Name of God Śiva.

Agniṣṭoma Name of a sacrifice.

Agnivāhu A son of Priyavrata and he had 9 brothers. According to the Liṅga Purāṇa, it does not specify why Agnivāhā Medha and Putra did not obtain any shares to their father's kingdom. According to the Viṣṇu Purāṇa, three of Priyavrata's sons were not interested in material pursuits and became hermits.

Agniveśa A sage, the son of Agni, and an early writer on medicine. Disciple of Vyāsa, who belongs to 24th cycle of Yuga. He was born at Kālañjara Parvata and he was an incarnation of Sveta.

Agora mūrtī Very rare image of this type is seen, as this aspect is considered very fierce and rather inauspicious of Śiva. He is represented as a person with protruding teeth and huge round eyes with garland of skulls and snakes having ten ore eight arms carrying very deadly weapons with Agnijvala emanating from his Jaṭāmakuṭa.

Agraha Name of a fire god.

Agraṇi Name of a fire god.

Agrāyaṇa Name of a fire god.

Aguru Name of a forest plants found in the Kuru lands.

Ahalyā Wife of the Ṛṣi Gautama, and a very beautiful woman. In the Rāmāyaṇa it is stated that she was the first woman made by Brahmā, and that he gave her to Gautama. She was seduced by Indra, who had to suffer for his adultery.

Ahamyati He was son of Samyati. He had a son named Raudrāśva.

Ahavanīya One of the sacrificial fires, represented by Sarasvatī.

Ahi A serpent. A name of Vṛtra, the Vedic demon of drought, but Ahi and Vṛtra are sometimes "distinct, and mean, most probably differently formed clouds".

Ahiāri The hermitage of Ṛṣi Gautama, where Indra ravished his wife Ahalyā.

Ahi-chatra A city mentioned in the Mahābhārata as lying north of the Ganges, and as being the capital of Northern Pāñcāla.

Ahimūrca Name of God Varuṇa.

Ahl-i-iltizal The people of separation, another name for the Mutazala sect.

Ahl-i-kitāb People of the book, which are Mohammedans, Jews and Christians.

Ahl-i-summat People of the Sunnat, a name for the Sunni Mohammedans.

Ahobila jiyar See Nainar Accan Pillai.

Ahobila Raṅganātha Yati Ahobila Raṅganātha Yati, who flourished at the beginning of the 15th century, wrote a Nyāsa Vivṛti, in which he deals with the topics of Nyāsa as expounded in Veṅkaṭanātha's Nyāsa Tilaka.

Ahobilam Mutt Name of a mutt, which was, established in 14th century by Śrinivāsa, son of Kidambī Keśavācārya. This mutt is called Tirdani mutt by the North Indians; while Ahobila by the South Indians. The formal held of this mutt is the deity itself called Algiya singar. Therefore all the matadipatis of Ahobilam mutt are also generally called Alagiya singars.

Ahri One of the gods of the Himalayan tribes; he is conceived as a mighty hunter armed with bows and arrows of steel, and is considered to preside over ordeals.

Ahriman The name of the personified principle of evil in the Zoroastrian religion

Ahukanāth King and he had 100 sons, each of them were almost as like a God.

Ahur mazada The Zoroastrian name of god, he is recognized as the creator, ruler and preserver of the universe, without form and invisible 'therefore no image of him is required for the purpose of worship, he is an immense light, from which all glory bounty, and goodness flow, the adoration or worship of any other object is blasphemous. It is latter called Ohrmazd, is the name of the monotheistic deity in Zoroastrianism. Zoroastrian as being totally good and the creator of all else that is good conceived Ahura Mazada. Through Spent a Mainyu, the Holy Spirit, he evoked six holy immortals called Ameśa Spenthas. Each Ameś Spenta is connected with a part of creation. The Ameśa Spentas and the their creations are Good mind, Truth, Earth, Devotion, Power, Water. Life. Pitted against Aura Mazada is Aṅgra Mainyu, the hostile spirit later called Ahriman, fundamentally, here present's falsehood; he attacks the creation of Ahura Mazada although in the end Ahura Mazada will destroy him. The following are the commands which Ahura Mazada the supreme lord has sent to the followers of Zoroastrianism through his prophet Zoroastrian. To know god as one, to know the prophet Zoroastrian as his true prophet to have perfect faith in the religion and the Zend Avesta to have answering faith in the goodness of god, not to disobey any of the commands of the Zoroastrianism, to shun all evil actions, to do virtuous actions, to pray five times a day, to face some bright object like sun while worshipping god, to have perfect faith in the justice on the fourth morning after death, to exert for attaining heaven and to fear hell, to think always that god has done what he willed and shall do what he wills. Because of the existence of Aṅgra Mainyu, Zoroastrianism may be called a theological monotheism with dualism ethical overtones.

Aikṣavākus The dynasty founded by Manu's son Ikṣvāku was called the Aikṣvāku dynasty. This dynasty is also called in later writings as the solar dynasty, precisely as the Saudyumna dynasty has been dubbed as the lunar dynasty. Many authorities give the genealogy of the Aikṣvāku kings. Eleven Purāṇas and the Harivaṁśa give the list of the kings of this dynasty more or less completely the Purāṇic writers, then Epic writers accepted. In the Purāṇas Aikśvāku genealogy. The tenth king Śrāvasta is credited by some Purāṇas with the foundation of the city of Śrāvastī. The twenty first-king of the list is Mandhātrī. Māndhātrī's son and grandson are said to have been Purukutsa and Trasadasyu respectively. The latter two are undoubtedly identical with the kings of the same name in the Ṛg Veda. According to Pargiter attempted to prove that the Ṛg Vedic kings Purukutsa and Trasadasyu were different from the Aikṣvāku Purukutsa and Trasadasyu of the Purāṇas. Thus one sad mistake has been followed by another sad mistake. As a matter of fact, neither the Ṛg Vedic Purukutsa or Trasadasyu was a Purus, nor the Purāṇic Purukutsa and Trasdasyu are different from the Ṛg -Vedic kings of these names. There is large number of reference to Trasadasyu in the Ṛg Veda perhaps show that he had a very long reign. His successor was Sambhūta. A verse misplaced in the Vāyu Purāṇa mentions a king named Viṣṇuvṛddha. Here the Kūrma and the Liṅga Purāṇas elucidate the Vāyu. Viṣṇuvṛddha was really a son of Sambhūta, and while one branch descended from him became a Brāhmaṇa family, the other branch descended from his son Anaraṇya continued the Aikṣavāku line. Anaraṇya's third successor, according to the Viṣṇu Purāṇa, was Hasta after whom it places Vasumānas. Dilīpa's son was the famous Bhagīratha. The Anukramaṇīs mention a king Vasumānas, son of Rohidaśva, as part author of Ṛg Vedic hymn, with Śiva Auśinara and Pratardana, king of Kāśī. The synchronism will show that Vasumānas of the Aikṣvāku dynasty certainly lived about the same time as Pratardana of Kāśī. The list of Bhagīratha to Mitrasaha, subject to some omissions, as for example the Viṣṇu mentions a king named Suhotra after Bhagīratha, whom the other Purāṇas omit. Between Mitrasaha and Dilīpa Khaṭvāṅga two lines of King as are given in two sets of Purāṇas from six generation. Thus while the Brahmā, Matsya, Padma, Agni Purāṇas as well as the Harivaṁśa give the names of kings as Sarvakarman, Anaraṇya, Nighna, Anamitra, Raghu and Duliduha, the other Purāṇas give the name as Asmaka, Mūlaka, Sataratha, Iḍaviḍā, Vṛddhasarman and Viśvasaha. It is clear that one line is the main line and the other a branch line, and while some Purāṇas have dropped the main line, the others have dropped the branch. It is clear that one line is type main line, but as the number of kings is small and none of them is important, it does not mater much which line we regard as the main line. Asmaka, however, is mentioned even in the Mahābhārata, and his line is manifestly better known. We may therefore regard Asmaka and his descendants as the main line. From Dilīpa Khaṭvāṅga to Ahinagu there is general agreement, except the fact that some Purāṇs make Dīrghabāhu an epithet of Raghu instead of his father's name. After Ahinagu, most of the Purāṇas give a list of 19 kings up to the Bhārata war, though some are incomplete towards the end. But five Purāṇas Matsya, Padma, Liṅga, Kūrma and Agni, omit these name and give six other names Sahaśrava, Candrāvaloka, Tārapīḍa, Candragiri Bhānucandra and Śrutyaus. Many of the 19 kings omitted by these Purāṇas are mentioned elsewhere. Thus Hiraṇyanābha is well known in Vedic literature as king of Kośala. The most ancient of these five Purāṇas, the Matsya, though omitting these 19 names in the Aikṣvāku genealogy, mentions some of them, such as Hiraṇyanābha and Manu, elsewhere. Even the later writer like Kālidāsa, has mentioned many of these nineteen kings. On the other hand the six names mentioned in these five purāṇas are nowhere else mentioned as king of Kośala. Now we come across the high soul Ikṣvākus. Bṛhadbala's heir was the warrior king Bṛhatkṣaya. His son was Urukṣaya. After Urukṣaya was Vatsavyuha, after Vatsavyuha Prativyoma. His son is Divākara, who now rule the city of Ayodhā in Madhyadeśa. Divākara's successor will be the famous Sahadeva. Sahadeva's heir will be high-minded Bṛhadāśva, his successor will be Bhānuratha, and his son will be Pratitāśva, and Pratitāśva's son will be Śupratīka. His son will be Marudeva and his son Śunakṣatra. After Śunakṣatra will be victorious Kinnarāśva, and Antarikṣa will be Kinnarāśva's great son. After Antarikṣa will be Suparṇa, and after Suparṇa Amitrajit. His son will be Bṛhadbharāja. Dharmin is remembered as his son Dharmin's son will be Kṛtañjaya. Kṛtañjaya's son will be wise Raṇañjaya; and after Raṇañjaya will be Sañjaya, a warrior king. Sañjaya's son will be Śākya. After Śākya will be king Suddhodana. Suddhodana's son will be Siddhāratha, Rāhula will be his son. After him will be Prasenajit. After him will be Kṣudraka. After Kṣudarka will be Kulaka. After Kulaka Suratha is remembered and Suratha's son Sumitra will be the last king. These Aikṣvākus have been declared, who will exist in the Kali age, born in Bṛhadbala's lineage they will enhance their family being warriors and learned true to their word, self restrained. These kings who were ancient have been declared.

Aila The Purāṇas unanimously regard Purūravas as the son of the Atreya ṛṣi Buddha, and Manu's daughter Ilā and there is evidence that is supported in the Vedic literature. Thus the Ṛg Veda, and Śatapatha Brāhmaṇa calls him Aila which both according to grammar and usage can be nothing but metonymic form

Ilā. According to ancient Indian usage whereas patronymics were generally used by even distant descendants, the use of metonymic was confined to sons, and the word Aila, being metonymic used only for the son of Ila viz, Purūravas. Pargiter's attempts to turn the metonymic Aila into Aila race is ridiculous. No king of this line except Purūravas is ever called Aila in Sanskrit literature. The compound Ailavaṁśa, occurring in some Purāṇas.Tatpuruṣa and simply means the dynasty of Aila i.e. Purūravas and not Aila race.

Ailinā The metonymic name of Dharmanetra. The Bhramā Purāṇa and Harivaṁśa call him Dharmanetra but the latter calls him Ailinā also. The other Purāṇas and Mahābhārata calls him Ailinā. In the Vāyu Purāṇa, for Malinā read Ailinā. In the Mahābhārata for Ilínā read Ailinā? As a matter of fact there is no uncertainty at all. The Purāṇas clearly say that Tamsu had from his wife Ilinā a son whose son was Duṣyanta. It is only in the name of the son of Tamsu and Ilinā that there is apparent difference in the various accounts, some calling him from Dharmanetra, while other simply Ailinā.

Aindhna Name of Sun God.

Aindra Name of a weapon used in the war fare.

Aindri Son of Indra.

Aindri An appellation of Arjuna.

Airanian In the Ṛg Veda, the goddess of woods and forests.

Airāvata A fine elephant. An elephant produced at the churning of the ocean, and appropriated by the god Indra. The derivation of this name is referred to the word Irāvata signifying produced from water. He is guardian of one of the points of the compass.

Airwa Name of a place where Buddha passes his sixteenth Vassa.

Airyaman Airaman is not celebrated in any separate hymn but is mentioned about a hundred times in the Ṛg Veda. He has practically no distinctive feature save his friendly nature, as evinced by his characteristic epithet protector of the good. The very words Airyaman mean a comrade. The name of this deity occurs in the Avestā as Airyaman.

Aishwarikas Buddhists guided by Patañjali's Yoga Śāstra.

Aitareya Author and son of Visla and Itara. He wrote the book Mahīdāsa Aitreya. The name Aitreya is not traceable anywhere in the Brāhmaṇa he is first mentioned in the Chāndogyopaniṣad. The earliest allusion to the school of the Aitaryins is in the Sāmasūtra.

Aitareyins Name of a school that belongs to Ṛg Veda. This school was able to discuss about the Brāhmaṇical theology. **2** An epithet applied to many of the gods. A prince of the solar race, sometimes said to be the son of Raghu, at others the son of Dilīpa, son of Raghu. He was husband chosen at her Svayaṁvara by Indumatī, daughter of the Rājā of Vidarbha and was father of

Daśaratha and grandfather of Rāma. **3** Name of Rudra **4** Name of Tuṣita God **5** Name of Sudhamana God **6** Name of Dānava

Aitareyopaniṣad Name of an Upaniṣad. His name is found in the Bhramā Sūtra. It is also found in the Mahābhāṣya of Pāṇini.

Aitisayana Name of a teacher.

Aitareya Brāhmaṇas Book. It consists 40 adhyāyas (divided into 8 Pañcikās or Pedtads).

Aitreya The name of a Brāhmaṇas, an Araṇyaka, and an Upaniṣads of the Ṛg-Veda.

Aitreya-araṇyaka Aitreya Araṇyaka consists of five book of, which again is called Araṇyaka. The second and third books form a separate Upaniṣad, and still further divisions here take place, in as much as the four last sections of the second book, which are particularly consonant with the doctrine of the Vedānta system.

Aivyaonghen He is identified with Avyaṅga.

Aiyanar Name of village deities.

Aja Name of Brahmā. **2** Name of Rudra. **3** Name of Tuṣita God. **4** Name of Sudhamana God. **5** Name of a Dānava God. **6** Name of Sun God.

Ajagandhā Name of an Apsarās.

Ajagaru Name of a sage.

Ajagava The "primitive bow" of Śiva, which fell from heaven at the birth of Pṛthu.

Ajaikapad Name of Rudra, specified in Ṛg-Veda.

Ajakava Name of a poisonous scorpion as specified in the Ṛg-Veda.

Ajāmil A Brāhmaṇa of the country of Kānyakubja. He had abandoned his parents and wife, and spent his life in the company of a Śūdra woman. He dearly loved the youngest child of the Śūdra woman by name Nārāyaṇa. In this state he happened to hear a discussion about him between the messengers of Yama and Viṣṇu. On this he repented and, discarding his Śūdra wife and children, spent his remaining days at Gaṅgādawar in the service of god, and thereby obtained mokṣa after death.

Ajamuki Name of ogre participated in the Rāmāyaṇa war.

Ajana Name of God Hari.

Ajanana God Hari.

Ajantā caves The hills of Ajantā situated on the sharp bend of a winding forest ravine, have an enchanting natural setting. It is no wonder that Buddhist monks were fascinated by this spot, ideally situated as it was for residence and meditation. After having excavated from hard volcanic rocks a series of large halls for residence and assemblage, the builders took upon themselves the task of having the dark walls, ceilings, columns etc of most of the rock cut halls adorned with paintings which rank as masterpiece among works of this kind ever done by any human hand.

Ajapala Nigrodha A famous Banyan tree found in the bank of Nerañjara.

Ajātaśatru One whose enemy is unborn. A king of Kāśī, mentioned in the Upaniṣads, who was very learned, and although a Kṣatriya, instructed the Brāhmaṇa Gārgya balaki **2** A name of Śiva. **3** Of Yudhiṣṭhira. **4** A king of Mathurā who reigned in the time of Buddha.

Ajeṣa God Rudra.

Ajeya Name of Paravaka God; Name of Vaiunkada God.

Ajiata Keśakambalin A Non-Brahmin teacher mentioned in the early Buddhist and Jaina text. He was called Keśakambalin because he put on a blanket of human hair. He believed that a human being is made of four elements. When he dies, the earthy in him relapses to earth, the fluid to water, the heat to fire, and the windy to air and his faculties into space.

Ajigarta Sauyavasa This was the father of Śunaḥśepa whose legend is preserved in the Aitareya Brāhmaṇa.

Ajigartta A Brāhmaṇa Ṛṣi who sold his son Śunaḥśepas to be a sacrifice.

Ajikapat God Rudra.

Ajimha Paravata God.

Ajimiḍa A son of Vikuṇṭhana and Sudeva. He had 4 wives and they were Raikayī, Gāndhārī, Viśalā and Rikṣā.

Ajira Name of Śukra Deva.

Ajistha God of the Sutara Group.

Ajita Name of God Hari; Name of goddess enlisted in Bhavamālinī; Mother goddess; Name of Pṛthuka god.

Ajita Keśakambala One of the six heretical teachers referred to in the Piṭakas, and the Samannaphala sutta of the Dīgha Nikāya, during the Buddha's lifetime.

Ajitadeva Ajitadeva, is the second Tīrthaṅkara, born like Ṛṣabhadeva, the first Tīrthaṅkara, and the most of his successors in the royal house of Ikṣvāku, to which the hero of the Rāmāyaṇa. According to Hemacandra Sūrī, He was the son of Jitaśatru and Vijayādevī and was born at Ajodhyā on 8th day of the bright half of the month of Māgha. It appears to have been a tradition of Jaina theology that Ajitanātha was a contemporary and a cousin of the mythical prince Sagara, just as Ṛṣbhadeva is said to have been contemporary of the sovereign Bharata. Hemacandra had made a good contribution running nearly 150 pages on the life history of Ajitadeva.

Ajīvika Name of a sect which is non-Buddhist non-Jain heretical sect, which arouse in or before the sixth century B.C. It was probably founded by Nanda Vaccha, and headed by Kisa Samkicca after him. It acquired strength under Makkhali

Gośala who was a contemporary of the Buddha and Mahāvīra. This sect were non-orthodox wandering ascetics established in the Ganges, basin during the time of Śākyamuni Buddha. The Ajīvika community existed in India until at least 1500, none of texts has survived by the government of anthropology and Buddhist research center of India.

Ajja Goddess Durgā specified in Jainism. She rides on a buffalo, where she is called Kottakiriya.

Ajñā Name of Lalitā.

Ajñānavāda Jain School of thoughts. The Ajñāvādins deny the necessity of knowledge to attain salvation, since there is assertion of contradictory statement in it.

Akalaṅga Nattalvan He belonged to Kaṅci and a disciple of Rāmānuja.

Akalaṅkadeva Carita A Sanskrit work in which it is recorded that guru Akalaṅka defeated the Buddhists in the Vikrama year.

Akala-ravi Kukkuṭa Jātaka A tale inspired by a Jaina monk.

Akali Eternal, the name of a body of Sikh devotees, who claimed for themselves a direct institution by Govind Singh, the last guru. They professed to have sacrificed everything for the faith, and followed only the profession of arms.

Akalmasa A son of Tamsa Manu.

Akalya The wife of the Ṛṣi Gautama, the mother of Śatānanda and the adopted daughter of the god Brahmā. Through ignorance she cohabited with the god Indra, and so was cursed by her husband and was turned into a slab of stone. Rāma resorted her to life by the dust of His foot.

Akampana Name of a king, whose son was died, in the battlefield. Sage Nārada pacified him.

Akhaṇḍānanda muni He was the disciple of Śrī Akhaṇḍānubhūtī. He was the author of Tattvadīpana, commentary on Prakaśātama's Pañcapadika Vivaraṇa, and Rāju Prakāśikā, a commentary on Vācaspati Miśra's Bhāmati. Besides these two works he has also known by his commentary on Govaradhana's commentary on the Tarka Bhāṣya of Keśva Miśra and Mahāviṣṇu pūja paddhati.

Akanittha Deva Deva con do in the loftiest of the impectable chateau, where Buddha has successively visited to the god.

Akapi A sage of the Tamasa epoch.

Akarana Name of Nāga.

Akarmalai A class of Piśācas.

Akarna A Kadrareya Nāga.

Akarnami Name of Goddess Śakti.

Akarśiṇi Mudra Devī.

Ākāśa Sky God.

Ākāśagarbha Lokeśvara Ākāśagarbha Lokeśvara, a Buddhist god who is represented with one faced and two armed and sit in the same attitude. He wields the sword in his right hand and holds the stem of a lotus against his breast in the left, with slight difference, that here the god exhibits the Varada pose in the right hand and the stem of a lotus in the left.

Ākāśamukhī A Śaiva ascetic who keeps his head always bent back and his face turned up to the sky.

Akhaṇḍala Name of Indra.

Akhaṇḍānanda Student of Anandajñāna and author of Tattva Dīpana, a commentary on Prakāśātman's Pañca padika vivaraṇa.

Akhuvahana Name of Gaṇeśa.

Akitti The Bodhisatta, in one of his previous incarnations was a rich Brāhmaṇa of Banaras.

Akkacchi Daughter of Peria Nambi and wife of Pārāśara Bhaṭṭāra.

Akkhipūja A festival in celebration of the Buddha.

Akriyāvāda Jain School of thoughts. The Akriyāvāda deny the existence of the soul.

Akrodhana A son of Tvaritayu. **2** A son of Ayutayu.

Akṛtaraṇa A true followers of Paraśurāṃa.

Akṛtāśva Son of Samhataśva.

Akṛtavaraṇa Name of a sage.

Akṛtavraṇa Brāhmaṇa boy rescued by Pararśurāma his guru from the jaws of a tiger. Advised to be courage and console his mother.

Akrūra A Yādava and uncle of Kṛṣṇa. He was son of Swa-Phalka and Gandini. And always taking Kṛṣṇa side. Considering him to be a faithful messenger, Kaṁsa sent him to fetch Kṛṣṇa to Mathurā from Gokula and kill him. But he explained all Kaṁsa's plans to Kṛṣṇa. By many stratagems he had obtained the possession of the Syamantak jewel.

Akṣa A Dānva. **2** A son of Satyabhāmā and Kṛṣṇa.

Akṣamālā Name of Śeṣa.

Akṣapada Disciple of Vyāsa who belongs to 27th cycle of Yuga. He was an incarnation of Somaśarman and his birthplace may be Prabhāsa tīrtha. **2** A philosopher, who has been hailed as the founder of the Nyāya School of Indian thoughts by the great medieval philosopher Mādhavācārya. Vātsyāyana and Udyotakara have mentioned him as the foremost among the eloquent.

Akṣara He was father of Suyajña. **2** An epithet of Hari.

Akṣaya Brahmarākṣasī.

Akṣayamatī Lokeśvara Akṣayamatī Lokeśvara, name of a Buddhist god with one faced and two armed and sits in the same attitude. He wields the sword in his right hand and holds the stem of a lotus against his breast in the left. With difference that this god carries the rosary in the right hand and holds the lotus on a water vessel against his breast in the left.

Akṣayapātra A type of vessel which was presented by Sun god to Yudhiṣṭhira. It has lavish power of producing whatever the holder desires.

Akṣayasra One of the 2 sons of Samhatsāra.

Akṣa The eldest son of Rāvaṇa who was slanted by Hanumāna.

Akṣamālā A name of Arundhatī.

Akṣouhiṇī Unit of army with 109350 infantrymen, 65610 horses, 217800 elephants and 21870 chariots.

Akṣi A daughter of Rohiṇī and Anakaḍhuṇḍhi.

Akṣobhya tīrtha Akṣobhya Tīrtha who is said to have been a disciple of Mādhava held the pontificate from 1230 to 1247. He is more distinguished writer of the Mādhava school and composed many commentaries of a very recondite character. They are Ṛg-Bhāṣya; Vyākhyāna Vivaraṇa On Mādhava's Īśopaniṣad Bhāṣya; Praśnopaniṣad Bhāṣya Ṭīkā; Prameyadīpikā on the Gītā Bhāṣya; Nyāya Dīpikā on the Gītā Tātparyanirṇaya; Tattva Prakāśikā on the Bhramā Sūtra Bhāṣya.

Akṣotaka Name of a plant that grows in the region between Nāga and Kapiñjala Mountain.

Akṣyayin She was wife of Śiva.

Akuli An asura priest.

Akupara A tortoise. The tortoise on which the earth rests.

Ākuti A daughter of Manu Svayaṁbhuva and Ṣaṭa-Rūpa whom he gave to the Patriarcaca Ruci. She bore twins, Yajña and Dakṣiṇā, who became husband and wife and had twelve sons the deities called Yamas.

Alagiya Manavala Bhaṭṭār Disciple of Pārāśara Bhaṭṭāra.

Alagiya Manavala Jiyar He wrote the commentary–12000. This commentary is a gloss giving word meaning occasionally the Jiyar departs from the traditional commentary and indulges in original interpretation. He was an ascetic. He was Perivaccana Pillai's disciple. Tirumāli Andan and Pinsenra Valli were his disciples. He wrote Musalakisalayam.

Alagiya manavala jiyar Surname of Bhaṭṭārpiran Jiyar.

Alagiya manavala perumal nainar Son of Rāmānuja Aiyan. He was also known as Jiyār Naināṛ.

Alagiyanachchiyamma Name of a village deity.

Alakā Capital of Kubera. It is also called Vasusdhara, Vasus–Sthali and Prabhā. The word Alakā means curl lock.

Alakanandā One of the four branches of the river Gaṅgā, which flows south to the

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पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

country of Bhārata. This is said by the Vaiṣṇavas to be the terrestrial Gaṅgā that Śiva received upon his head.

Alakādhipa Name of Kubera.

Alakhgir Name of a sect founded by Bikanir by a Chamār; he denounced idolatry, and taught his followers to call only on the incomprehensible, and to practice charity and asceticism, which would bring their own reward in peace of mind.

Alakhnāmīs Name of a sect founded by Lalgir. The followers of this sect do not worship images, but meditate up to the invisible. One who cannot be perceived by the sense? The first step of a religious life, according to them, is non-violence, catholicity, charity and purity.

Alakṣmī Goddess. Alakṣmī the elder sister of Lakṣmī is mentioned in the Padmottarakhaṇḍa. She is said to reside in the Pīpal Tree. Consequently also this tree is not to be touched except on Saturday when, Lakṣmī coming to see her sister makes the tree auspicious.

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Alambuśā Name of Apsarās.

Alambuśa A Rākṣasa worsted by Sātyaki in the Great War, and finally killed by Ghaṭotkaca He is said to be a son of Ṛṣyaśṛṅga.

Alarka He sprang from Kuvalayāśva. King who ruled the entire earth for 6 thousand years from the santati sprang and ruled the warth. **2** Royal sage parted with his own eyes in order to implement a boon granted by him to a blind Brāhmaṇa who asked for the king's eyes in order to have his own eye sight.

Alārka A son of Dyumat and father of Sannati. He retained his youth and ruled for 66000 years. According to the Brahmāṇḍa and Viṣṇu Purāṇas, he was the son of Vatsa and Pratardana. He was a Rājarṣi of Kāśī and by the grace of Lopāmudrā he attained longevity. He slew the demon Kemendra and recovered his capital. **3** An asura, the younger brother of Subāhu, whom he superseded. Subāhu sent an envoy to his younger brother, either to submit or fight. On Alārka's refusal, there was a fight in which Alārka was worsted.

Alavandar A great Vedāntin and Sanskrit scholar of Viraṭ Nagar, translated Jñāna-vasiṣṭam in 2055 stanzas which contain numerous stories fraught with moral lessons and religious articles.

Alayudha A Rākṣasa killed after a fierce combat by Ghaṭotkaca in the war of the Mahābhārata.

Ali-Ilāhī The name of a heterodox school of Mohammedans. They believe in incarnations of God, beginning with Adam and ending with Alī. They say that Allah took the form of Alī when he saw the defects of Muhammad as a prophet. They affirm that the first three Caliphs Forged the Korān.

Aliṅgamūrtī See Candraśekara Mūrtī.

Alipiṇḍaka Name of Nāga.

Allah Almighty, creator of authenticity, embodiment of all constitution.

Allahabad Name of a place where the hermitage of sage Bharadwāja located.

Allah-ho-Akbar God is great, the exclamation repeated at Musalmān functions.

Allama Prabhu Name of a great saint, who presided over Vīraśaivism, when Basva laid the foundation.

Alolupa Name of Sun God.

Aḷvars Tamil Vaiṣṇava saints. Their period is predicated as 6th to 9th century B.C. Their works were composed and compiled by Nāthamuni. Aḷvars are usually counted as twelve; they were all seers of the supreme lovers of God. They were Poygai, Bhutattar, Pey, Sara-Yogi, Kulaśekara, Tondaradippodi, Pan, Viṣṇucitta, and Mangai and Nammalvar. The major ten and Aṇḍal and Madhura Kavi are the two who are added to this list. In the 4000 collection called Nalayira Prabandham, a hundred verses on Rāmānuja, is also added.

Ama Son of Kṛṣṇa and Satyabhāmā.

Amahiyu Name of a Ṛg Vedic Ṛṣi who belongs to Aṅgirasa family.

Amalānanda Śrī Amalananda is the author of Kalpataru Sub-commentary on Vācaspati Miśra's Bhāmati. Amalananda was also called Vyasasrami. He belonged to the Mahārāṣṭra Deśa. Besides the Kalpataru, he has written an independent work on the Brahmasūtras called Śāstradarpaṇa. Amalanada has written a commentary on Padmapada's Pañcapadikā also called Pañcapadika Darpaṇa. He has been referee to by Madhusūdana Sarasvatī in his Advaita Siddhi and by Appaya Dīkṣita has written a commentary on Kalpataru called Abhoga. There are other commentaries also on Kalpataru.

Amalānanda Author of Kalpataru sub-commentary on Vācaspati Miśra's Bhāmati. He was also called Vyasarami. He belonged to the Mahārāṣṭra deśa. He has written a commentary on Padmapada's Pañcapadikā also called Pañcapadikā darpaṇa. He has been referred to by Madhusūdana Sarasvatī, in his Advaita Siddhi and by Appaya Dīkṣita has written Parimala, a commentary on Kalpataru.

Amara Singha This lexicographer was a Buddhist. His Amara Kośa is well known and was done into Chinese in the 6th century A.D. One Amara Singha Vihāra is commemorated in an inscription found by Wilkins at Baudha Gayā and published in the first volume of the Asiatic Research. He was one of the nine gems of the court of Vikrama. Wilson includes to place him in the first century B.C. Lassen places him about the middle of the third century AD and other incline to bring him down later. Yuan Chwang says that this Amara Singha was Brāhmaṇa worshipper of Maheśvara, but warned by that deity in a Dream, he had resolved to build a Buddhist convent near the Bo Tree.

Amarakośa This tile may be read in two ways the immortal vocabulary or more appropriately, the vocabulary of Amara Singha. The oldest vocabulary hitherto known and one of the most celebrated vocabularies of the classical Sanskrit.

Amaraprakhya Name of Dānava.

Amarapura Samāgama The name of a sect of Buddhist who were introduced from Burma into Ceylon at the beginning of the 19th century, and who maintain communion with Burma.

Amarapuragha Name of a Buddhist sect found in Ceylon founded by Burmese monks during the reign of king Bodavpaya in 1802 A.D.

Amarasyaka Name of Devī.

Amarāvatī The capital of Indra's heaven, renowned for its greatness and splendour. It is situated somewhere in the vicinity of Meru. It is sometimes called Deva-Pura city of the gods, and Puṣa-Bhāṣa" "sun–splendor". Name of a place where the Buddhist saint Bhāva-viveka resided here awaiting the advent of Maitreya Buddha.

Amardaka A mind born son of Durvāsā, and he was born in order to teach the Śiva philosophy.

Amareśvara Śāstrī Śrī Amareśvara Śāstrī states in the colophon to his work Bimba district that he belonged to the Khambampatti family and to Bharadwāja Gotraram. He quotes in his work Vācaspati Miśra. Nothing further is known about him. His works are 1. Ajñānaduanta Caṇḍa Bhāskaram, 2. Advaita Ratnaprakāśa, 3. Avidya Piścāi Khaṇḍam, and 4. Jīvarāja Vijaya. 5. Proudhanubhāva. 6. Bhīmadṛṣṭivicāra. 7. Vasanapratihārasadasaka 8. Ātmatīrtha, 9. Dakṣiṇāmūrtī Vila. 10. Mahāvākyārtha Vichāra. 11. Vicitraśataka and 12. Vedānta Bheri Bhaṅkara.

Amareśvara Lord of the immortals. A title of Viṣṇu, Śiva and Indra. Name of one of the twelve great Liṅgas.

Amaru King who has written Amaruśataka consisting of a hundred stanzas, where some part were attributed to the philosopher Śaṅakara, who assumed the dead form of the king for the purpose of conversing with his widow. The verses are of an erotic character but like many others of the same kind, a religious or philosophical interpretation has been found for them.

Ambā Name of Durgā. **2** The eldest daughter of a king of Kāśī. She and her sisters Ambikā and Ambālikā were carried off by Bhīṣma, to be the wives of Vicitravīrya. Ambā had been previously betrothed to a Rājā of Śālva and Bhīṣma sent her to him, but the Rājā rejected her because she had been in another man's house. She retired to the forest and engaged in devotion to obtain revenge of Bhīṣma. Śiva favoured her, and promised her the desired venegance in another birth.

Ambālavana Thesikar Ambalavana Thesikar, the 15th Matathi Pathi was another disciple of Namacacchivaya whom he initiated into the mysteries of the Śiva religion. The ten works of Ambhavalanar are Thaskariyam, Sanmarka Siddhair, Śivacchiram Thelivu, Siddhant Pahrodai, Siddhant Sikamani, Upaya

Niśatai Venba Mālā, and Poopillai Attavanati. He had a Vaiṣṇava Brahmin pupil by name Ulakudaiya Nayananar, who praised his guru in ten, their viruttams. His philosophical woks were called under Pupillai Attavani.

Ambālikā The younger widow of Vicitravīrya and mother of Pāṇḍu by Vyāsa.

Ambāpāli A notorious Buddhist public woman whose son Vimala Kondanña joined in the Buddhism.

Ambarīṣa King of Ayodhyā. He was 28th descendant from Ikṣavāku. He was a great devotee of Viṣṇu. He observed a strict fast on Ekādaśī. Once on a time the Ṛṣi Durvāsā suddenly came to him on the twelfth day just as the king was to break his fast. He therefore invited the ṛṣi to dine with him. The ṛṣi, however, went to the river to bathe ceremonially and as he was late in coming back, the item for the king breaking the fast was passing away. So the king, in order that his observance might not suffer, offered the food to god and broke his fast by drinking the holy water in which the gods were washed. When on his return from the river the ṛṣi learnt of it he fell into a great rage, and from a lock of his hair created a demon and made her follow the king to persecute him. But meanwhile the disk of the god Viṣṇu, ever ready to protect him, destroyed the demons and pursued the Ṛṣi Durvāsā, who went to all the great gods for protection but none would vouchsafe it to him. Finally he went to Viṣṇu who asked him to go as a suppliant to the king who had fasted a whole year for him, and then only would he be free from the pursuit of the disk. He went to the king who on seeing him was pleased and prayed the disk to stop the pursuit. The king freed Durvāsā and dined in his company. **2** An Appellation of Śiva.

Ambarīśa Name of Nāga.

Ambastha Name of king Śrutayu who overcome Abhimanyu by a Cedī king.

Ambasthya Name of king who performed the Rājasūya sacrifice with Nārada as his priest.

Āmbhari Name of Agni.

Ambhiji Name of a preceptor who transmitted the white Yajur Veda to the Goddess of speech.

Ambikā A sister of Rudra, but in later times identified with Umā.

Ambikeya A metonymic applicable to Gaṇeśa, Skanda and Dhīrtaṣṭra.

Ambarīśa Name of Viṣṇu.

Ambubhakkhi Hermits. They lived by drinking water only.

Ambuda Tree mentioned in the end of Yuga.

Ambuvāsī Hermits. They are lived in water.

Ambuvica Name of a king whose name is specified in the Mahābhārata.

Ameśa spentas Ahura Mazda has created Amesha spentas mean "the beneficent immortals" followed by Zoroastrianstinic disciples.

Ameśaspentas They are the archangels. They are the possessors of good, the givers of good. The seven Ameśaspentas are Vohuman, Aśvahistha, Kṣatravar, Spendarmad, Hauravatat, Ameretat, and fire, the most helpful of the Ameśaspentas. Prayers are continually addressed by the Zoroastrians to these archangels. Hymns are continually chanted to them.

Amin Name of a place where Abhimanyu, son of Arjuna, was killed in the Kurukṣetra battle.

Amirta Immortal. A god. The water of life.

Amita Name of Sudharmana God.

Amitābha He is also known as Dharmaśaṅkhasamādhi, Vajraraga and Amitābha Mañjūśrī and is one faced and two-armed. His two hands are joined in the lap form in the Dyane. In this respect he is identical with his sire that he bears on his tongue. But he may be distinguished by the ornaments he wears and by his image of his sire if represented on the crown. The Dhyānī Buddha has no ornaments and being creators themselves they have no fathers. Images of this form of Mañjūśrī are extremely rare in India.

Amitābha Lokeśvara Name of a Buddhist god, where he is represented with one faced and two armed and stand on a lotus. He carries Piṇḍapatra, in his two hands near the waist. He carries the Cherie in the right hand and the wheel in the left.

Amitaprabhā Deity belongs to Samaya family. **2** Deity belongs to Raga family

Amitavaj A Pāñcāla chief who fought in the Mahābhārata war on the side of Pāṇḍavas.

Aṁkuśa Name of a Goddess Śakti.

Ammaṅgi Ammal Femine name, but he was a male disciple of Arulala Perumāl Emberumanār. His name is mentioned in the commentary 36000.

Amnayanātha Name of Goddess Lalitā.

Amoghapāśa Lokeśvara Amoghapāśa Lokeśvara who is four faced and eight armed god who stands on the lotus. He carries in his four right hands the Vajra, the sword and goad and the bow, while the three lefts carry Tridadi, the noose and the arrow.

Amoghasiddhi A tolerably large number of deities emanate from this Dhyānī Buddha who is regarded in some quarters as another form of Amitābha and is comparatively a later addition to the pantheon. The Nepalese Buddhists consider him to be the fifth Dhyānī Buddha in order. His left hand lies open on his lap and the right exhibits the Abhyamudrā. When represented his colour is green and he always faces the North. His vāhana is a pair of Garuḍas and his crest is the Viśvavajra double thunderbolt. Sometimes a serpent with seven hoods forms his umbrella.

Amośakṣī Name of Śakti.

Āmra Name of a plant mentioned as a progeny of Kāśyapa. **2** A Yakṣiṇi also known as Kuṣamāṇḍī.

Amreśara Sarasvatī Amareśvara Śāstrī states in the colophon to his works B̂imba district, which he belonged to the Khambampati family and to Bharadvāja gotram. He quotes in his work Vācāspati Miśra. Nothing further is known about him. His works are Ajñānadvaita Chanda Bhāskaram, Advaita Ratnaprakāśa, Avidyā Piścahi Khaṇḍanam, Ivarajavijaya.

Amṛtānadopanisad Name of an Upaniṣad.

Amṛtasar A city in Punjab, which is an important religious place for Sikhs. According to Sikh tradition, the sacred scripture, The Granth Sahib was compiled here by the fifth guru Arjun in 1603-04 and placed in a shrine, known as the Hari Mandir or temple of god in the middle of a vast tank. Because it is covered with gold leaf, European as the Golden Temple knew the Hari Mandir. This is the biggest and the most important Gurudwara of the Sikhs and has in its front the famous and most beautiful tank called the Nectar Tank or Amṛt Sara, from which the city derives its name.

Amṛtavindūpaniṣad Name of an Upaniṣad.

Amṛta Name of Śakti Goddess.

Amṛta manthana A warrior or god Skanda. **2** An epithet of Kṛṣṇa. **3** The churning of the ocean.

Amṛtalocana An epithet of Prasanna Tārā See Yellow Tārā.

Amṛtamuki An epithet of Prasanna Tārā . See Yellow Tārā.

Amṛtānubhava A philosophical work written by Jñāneśvara the renowned Maharashtra saint of the 12th century.

Amṛtaprabhālokeśvara Name of a Buddhist god who personified as one–faced and two armed and sit in Vajraparyaṅka attitude on a lotus. He carries the double Vajra on his lap in the right hand and the lotus on a water vessel in the left.

Amṛtaprābhās Name of God.

Amṛtas Name of Apsarās.

Amṛtavan Name of Śukradeva.

Amṛteśvarī Name of Śakti.

Aṁśa The name of Aṁśa as a god occurs only thrice in the Ṛg Veda. The word means an apportioned

Aṁśa (U) Name of Āditya

Aṁśumāna God and son of Aditi.

Amsumat A son of Asamañjasas, devoted to his grandfather Sagara. **2** Name of an Āditya. **3** A son of Pañcajana who married Yaśoda, the mind born daughter of Havismanta pitrs, the father of Dilīpa. **4** A son of Kauśila, who was born previously as a Cakravartin in Manasa. **5** Name of a horse that yoked to Soma's chariot.

Aṁśumat Name of Āditya.

Amukta Weapons not released from the hand during fighting.

Anadhṛṣṭri Son of Ugrasena and general of the Yādavas.

Anahita Aradevī Sura Anahita, a Zoroastrian goddess whose name men as the moist mighty, undefiled one appears to be amalgam of two deities an Indo-Iranian river goddess called Sarasvatī and an alien goddess possibly the Asyro Bablyonian Ishtar, a goddess of love, war and fertility. Zoroastrian did not recognize a water deity; Ananhita is first mentioned in the inscription. She appears to have been patron deity of the Sasanid dynasty and her cult extended to Asia Minor and Armenia.

Anala Name of god fire.

Analarka The second name of the 4th Buddhist god of direction, Vighnāntaka, who is depicted as being in green colour, with 6 arms, 3 faces, and is in charge of the north.

Ānand Sāhib The Ānand Sāhib or the Song of Bliss is the spiritual and musical masterpiece of Guru Amardās.

Ānanda Disciple of Buddha; Name of Satya God.

Ānanda Bodha Śrī Ānanda Bodha is another well-known exponent of Advaita. He is the disciple of Vimuktātman, the author of Iṣṭa Siddhi. One of the five interpretations of Mithyatva is attributed to him. He quotes from the Iṣṭasiddhi of Vimuktātman. In one of the context he says the guru has said this. He is the author of Nyāya Dipāvali, Nyāya Makaranda, also called Nyāyapadeśa Makaranda Pramāṇamālā and Śabda Nirṇaya Vyaka. His Nyāya Makaranda is intended to demolish the arguments of the Naiyāyikas. He is frequently refers to Vācāspati Miśra, and is himself referred to by Madhusūdana Sarasvatī, Citsukha has written commentaries on Nyāya Makaranda and Pramāṇamālā. Śrī Sukaprakāśa, a disciple of Citsukha has also written a commentary on Pramāṇamālā. His Nyāya Dipāvali has been commented upon by Amṛtānanda Yogi and Sukaprakāśa also.

Ānanda–dundubhi an appellation of Śiva, also have Balarāma.

Ānandadadi lokeśvara Ānandadadi Lokeśvara, name of a Buddhist deity, who is shown as standing attitude in the Samabhaṅga, carries the lotus, the stem of which he holds in his right hand while the left displays the Varada Pose.

Ānandadaṇḍava Dance of Lord Naṭarāja.

Ānandādi Lokeśvara. Name of Buddhist god carrying a lotus, holding in his right hand its stem and with his left displaying the varada pose.

Ānandagiri He was also known, as Ānandajñāna was a native of the Chera country. He was son of Sūryanārāyaṇa. In his Purvāśrama he was known as Janārdana and wrote a work called Tattvāloka under the guidance of Anubhūtisvarūpa. He later became the disciple of Suddhānanda. He belonged to 14th century and a prolific writer Ānandajñāna. Ānandajñāna also called Ānandagiri, was probably a native of Gurjara and lived in the middle of the thirteenth century. He was spiritual head of the Dvarakā monastery of Śaṅkara, of which Sureśvarācārya was the first teacher. He was a pupil of two teachers Anubhūtīsvarūpācārya and Suddhānanda. Anubhūtīsvarūpācārya wrote five works via a grammatical work called Sārasvata prakriyā. 2. A commentary on Śaṅkara's commentary on Gauḍapāda's Mandūkya–kārikā. 3. A commentary on Ānandabodha Yati's Nyāya Makaranda, called Nyāya Makaranda saṁgraha, 4. A commentary called Candrikā on Ānandabodha's Nyāya-dīpāvali and 5. another commentary called Nibandha, on Ānandabodha's Pramāṇmālā. He is referred to by Prajñānāda in his commentary on Tattvāloka by Mahadevayatindra the Naiyāyika, by Śeṣaśāraṅgadhara, the commentator of Udayana's Lakṣaṇāvṛtti and by Śivaditya in his Saptadarthi Rāmānāda Sarasvatī and Sadānanda Vyāsa. He wrote others works like Īśavasya-bhāṣya-ṭippaṇa, Kenopaniṣad-bhāṣya-ṭippaṇa, Vākya-vivaraṇa-vyākhyā, Kaṭhopaniṣad-bhāṣya-ṭippaṇa, Vākya-vivaraṇa-vayākhya, Kaṭhaopaniṣad-bhāṣya-ṭīkā, Muṇḍaka-bhāyṣa-vyākhyāna, Māṇḍūkya-Gauḍapadiyābhāṣya-vyākhyā, Taittirīya-bhāṣya-ṭippaṇa, Cāndogya-bhāyṣa-ṭīkā, Taittirīya-bhāṣya-vārttika-ṭīkā, Śāstra-prakāśikā, Bṛhadāraṇyakabhāṣya-vārttika-ṭīkā, Bradrainmaker-bhāṣya-ṭīkā, Śārīrakabhāṣya-ṭīkā, Gītā-bhāyṣa-vivecana, Pañcikaraṇa-vivaraṇa, with a commentary called Tattva-candrikā by Rāma tīrtha a pupil of Jagannāthāśrama and Taraka-saṁgraha. Some of his other works were Upadeśa-sahasrī-vivṛti, Vakya-śṛtti-ṭikā, Ātma-jñānopadesa-ṭīkā, Svarūpa-nirṇaya-ṭīkā, Tripuri-prakaraṇa-ṭīkā, and Padāratha-ṭattva-nirṇaya-vivaraṇa and Tattvāloka. His most distinguished student was Akhaṇḍānanda who was the author of Tattva-dīpana, a commentary on Prakāśātman's Pañca-padika-vivaraṇa

Ānandānubhava He is a writer of great antiquity. He is known to have composed Nyāyaratna Dīpāvali and Padāratha Nirṇaya. The former refutes the views of Naiyāyikas and the latter those of the Vaiśeṣikas. Ānandagiri has commented but of these works upon and the later alone has been commented upon by Ātmasvarūpa Bhāgavan.

Ānandapūrṇa Vidyāsāgara He was a disciple of Abhayānanda Sarasvatī. His name in his Pūrvāśrama seems to have been Vidyāsāgara. He has written commentaries on Khaṇḍanakhaḍakhādya, Pañcapadika, Brahamasiddhi, Pañchapadika-vivaraṇa, Mahāvidyāviḍambanā, Mokṣa dharma of Mahābhārata and Nyāya Candrikā and independent treatise on Vaiśeṣikā system. He is the author of an unknown work Bṛhadāraṇyavārttika-ṭīkā, referred to by Nandī gopa in his commentary on Prabodha Chandrodaya Nāṭaka.

Ānanda-tīrtha Surname of Mādhava.

Anaṅga The bodiless. A name of Kāma, the god of love.

Anaṅga Name of an Apsarās.

Anaṅgadharamālini Name of Goddess Devī.

Anaṅgakuśa Name of Goddess Devī.

Anaṅgamadana Name of Goddess Devī.

Anaṅgamantaura Name of Goddess Devī.

Anaṅgamekhalā Name of Goddess Devī.

Anaṅgarekhā Name of Goddess Devī.

Anaṅgavegi Name of Goddess Devī.

Anant A name of the serpent Śeṣa. **2** The endless, a name applied to Viṣṇu to Śeṣan, and other gods, also a cord of silk and gold lace, which is tied round the arm on the Ananta Caturdaśī, held in honour of Viṣṇu.

Ananta Name of Sun God. **2** Feminine Buddhist deities. In iconographical representation, she is represented as tied hair with snake, blue in colour, blue necklace formed by the blue hued Vāsuki, her sacred thread by the green Karkkotaka, and her ear ornament by the red Takṣaka.

Anantamukhidhāriṇī Name of a Buddhist deity. As per iconographical view, she is described as green in colour, like the Priyaṅgu flower. She also holds in her left hand a jar of copious treasurers and her right hand depicts the common Buddhist symbol.

Ananta Somayāji Father of Kurattalvan. He was married to Perundevī. He belongs to Hārīta gotra and a Yajur Veda.

Anantakṛṣṇa Śāstrī Ananatakṛṣṇa Śāstrī is an important writer on Advaita Vedānta. He was born in 1886 in Nūrāni in Palaghat. He has written a commentary on Brahmasūtra Bhāṣya called Prabhā, a commentary on Karmapradīpa, a commentary on Dharmarāja Adhwari's Vedānta Paribhāṣā, Vedānta Rakṣāmaṇi, Advaita Dīpikā, Advaita Marthanadam. Another Polemic Work, Viva Samaya Mīmāṁsā, Abdhi Yana Nirṇaya, Mīmāṁsā Śāstra Vimarśa, Sanātana Dharma Pradīpa, Sougandikā Vimarśa, another polemic work and Sathabhūṣaṇī in reply to Sathadūṣaṇī of Vedānta Deśikā.

Anantalvan He was one of the 74 Siṁhasandipatis and a disciple of Rāmānuja. He was a Brahmin and was also called Ananta Somayāji and the author of a Taniyan beginning Eynda Pernngirtti. He was born at Śrīapputtur. He lived nearly 150 years. The scholar Tirumūlācārya, the eldest son of Appayācārya and grandson of Śiṅgārācārya, was a descendant of Anantalvan. He is described as belonging to the Bharadvāja gotra and Āpastamba sūtra.

Anantānanda Anantānanda, a follower of Rāmānanda. His disciple Kṛṣṇadāsa Paihari had Agradāsa and Kilha as his disciple.

Anantaśāyin The form of reclining god Viṣṇu.

Anaraṇya Name of a king who belongs to Ikṣvāku dynasty. He had a war with king Rāvaṇa when he prophesy that Rāvaṇa would be overthrown only by predestination, that Rāma of Ayodhyā would decapitate him and that Rāma was a out growth of Anaraṇya.

Anarasa Name of Apsarās.

Anasūyā Wife of the Ṛṣi Atri and mother of the Ṛṣi Datta and Durvāsā, known also as a very faithful wife and a great female ascetic. Once upon a time the gods Brahmā, Viṣṇu and Maheśa in accordance with the hits of their wives came to test her wifely fidelity but by the force of her purity she turned them into children and then at the request of their wives she again gave them their previous forms, by her desire, portions of these three gods led to the avatāra of Dattātreya being born. During Rāma's wanderings she gave to Sītā an ointment that kept her beauty ever fresh and protected her from wild animals and demons.

Anaswan Son of Viduratha and Supriyā.

Anata Wife of Svayambhuva Manu.

Anathi nathar Name of siddhar found in Tamil literature. He was known for his medical works.

Anatta The essentially Buddhist doctrine of non-ego.

Anavadya Name of an Apsarās.

Aṇḍā Egg.

Aṇḍāl Aṇḍāl is the only Aḷwar who experienced the Bliss of Brahman as lover. Her two compositions have been found to be masterpieces of poetry as well as truth consciousness. The Tiruppavai deals with a rite to be observed by young unmarried women in the month of Margali so that god may grant them the best husband. The two works of Aṇḍāl are very popular with Vaiṣṇavaites and even to this day, in the best of months Mārgaśīrṣa, the 30 verses of Tirupavai are recited daily in almost every household. In fact of Triuppavai are recited by unmarried girls recite the Tiruppavai as a vrata called Pavai Nobu to get married to a handsome husband. In the Nachiar Tirumozhi, which consists of 143 verses, Aṇḍāl sets Kṛṣṇa her sending of message of love through emissaries to her dear lord as well as her passionate adoration of his mischievous pranks of her lord Aṇḍāl. He was son of Kureśa, who was also known as Pārāśara Bhaṭṭārya, who defeated the Vedāntin Mādhavadāsa and became the successor of Rāmānuja. He had a son named Madhya Pratoli Bhaṭṭārya or Manetra.

Andayya Name of a Jaina author.

Andhaka Demon named Hiraṇyākṣa. Viṣṇu killed Hiraṇyākṣa. But Hiraṇyākṣa had a son named Andhaka. Andhaka started to perform very difficult tapasyā pleased Brahmā through his prayers and obtained the boon that he could never be killed. Armed with this boon, Andhaka went about conquering the three worlds. He drove the gods out of heaven. Śiva lived on the mount Mandara. The god went to Śiva and said, about Andhaka's intolerance activity. Śiva pierced Andhaka with a trident and raised the trident up into the sky. The demon hung there, transfixed with the central prong of the trident. Later on Andhaka became the one of gaṇas of Lord Śiva. According to some other Purāṇas, he was renamed Bhṛṅgī. According to Liṅga Purāṇa, Hiraṇyākṣa had no sons. Andhaka was the son of Śiva and Pārvatī and was adopted as son by the childless Hiraṇyākṣa. According to Harivaṁśa, Andhaka was the son of Diti and the sage Kaśyapa. Since all of Diti's sons were killed by the gods. Diti prayed to Kaśyapa that she might have an immortal son. This son was Andhaka.

Andhra purna Surname of Vadguà Nāmbī.

Andhyaru The Parish priests whom tends the Agiārī.

Andī A Śaiva mendicant.

Andra The name of a Buddhist dynasty consider to have reigned in central India.

Anekāntamata The Jaina dharma as known in Karnāṭaka.

Anena A son of Ayu.

Aṅgada Son of Bālī, the monkey king of Kiṣkindhā. He was protected by Rāma and fought on his side against Rāvaṇa.

Aṅgaraka Name of Rudra. **2** Name of Skanda. **3** Name of Sun God.

Aṅgas Each Veda has several branches and schools where teachers to pupils orally imparted knowledge of the Veda by the traditional method without any break in continuity. The different Veda schools had their own readers or textbooks called Prātiśākhyas. The knowledge of the Vedas would be incomplete without knowledge of the Aṅgas and Upanāgas, and the Upavedas, which are also treated as part of the Vedic literature. The Aṅgas are six in number VI. 1. Śikṣā, which means the art of committing to memory and studying the saṁhitās. 2. Kalpas, which contain rules relating to the performance of Vedic sacrifices and explanations of the rituals and dogmas contained in the Brāhmaṇas. They were framed later on in the form of sūtras, called Śrauta sūtras. There were also two other kinds of sūtras called the Gṛhya sūtras dealing with the rules of domestic ceremonies such as the initiation ceremony such as the initiation ceremony of upanayana or sacred thread, marriage ceremonies etc. and the Dharma sūtras dealing with rules of conduct, social order and law. 3. Vyākaraṇa or grammar composed by Pāṇinī which is the oldest Vedic grammar. 4. Nirukta or etymology composed byYāska. 5. Chandas or meter and rules of the metrical utterances of the Vedas composed by Piṅgala nāga and 6. Jyotiṣa dealing with the subject of astronomy composed by Garga Ācārya. Astronomy was treated as a part of the Vedas as the ṛṣis were particular about the exact time of performance of the sacrifices.

Aṅgirā Author of Agni Purāṇa. The Agni Purāṇa is a Śaivite work dealing the cults of Liṅga.

Aṅgiras Aṅgiras is famed as the author of several hymns of Ṛg Veda. He first married Smṛti by whom he had four daughters, and afterwards he married Svadhā, and Satī, also Dakṣa's daughters. His so-called daughter of Pratyaṅgiras Richs, are thirty-five verses addressed to presiding divinities. There is some ambiguity in the use of his names, it comes form the same root as Agni, of which deity it is sued as an epithet, it is also used as Agni's father and is the name of a son Agneya, Agni's daughter. Aṅgiras is supposed to have been associated with Bhṛgu in introducing fire worship.

Aṅgirasa kalpa Name of a Kalpa, which belongs to Atharvaṇa Veda.

Aṅgirasas Descendants of Aṅgiras **2** A class of Pitris.

Aṅguli A finger measurement.

Aṅgulimālā A notorious bandit who became a follower of Buddha.

Anikaraṇa Name of God Agni.

Anila Name of wind god.

Anilas A class of deities, forty-nine in number connected with Anila, the wind.

Animāṇḍavya Name of a Ṛṣi

Aniruddha "Uncontrolled". Son of Pradyumna and grandson of Kṛṣṇa. **2** One of the1000 names of Viṣṇu.

Añjanā Mother of Hanumāna by Vāyu, god of the wind.

Añjana The elephant of the west or southwest quarters.

Anna Pūraṇā Full of food. A form of Durgā, worshipped for her power of giving food. She is one of the popular forms of Pārvatī when she distributed food to Śiva and the other gods. She is represented as a standing image with two hands, holding a pot full of food in the left hand and a spoon in the right one to serve the food.

Anojja Daughter of Mahāvīra and Yaśodā. She was known as Priyadarśana. She was married to his sister's son Jamāli, whose name is not found in older sources. It may have been due to the ignominious role he played in the first schism of the Jaina Church.

Anomadassi The 7th Buddha. He was born in the Sunanda Park in Candāvatī as the son of Yaśava and Yaśodhara. His wife was Sirima and his son was Upavana.

Anraharya Name of Dakṣiṇāgni.

Anśu Name of Sun God.

Anśumāna Son of Asamañjas and grandson of Sagara. He brought back to earth the horse that had been carried off from Sagara's Aśva-Medha sacrifice, and he discovered the remains of that king's sixty thousand sons, who had been killed by the fire of the wrath of Kapila.

Antaka A name of Yama, judge of the dead.

Antaka Name of God Śiva.

Antārā Name of Apsarās.

Antarikṣa Devagaṇa. **2** Āditya Gaṇa.

Antya Name of Deva.

Anu List of gramaya plant.

Anubhūmi Name of Dānava. **2** Name of Śakti Devī.

Anubhūtīśvarūpācārya He is the author of many Advaitic works. They were Prakaṭārtha Vivaraṇa, Pramāṇa; Ratnamālā-vyākhyā; Gauḍapadīya Bhāṣya Ṭippaṇi; Gauḍapadīya Viveka; Candrikā; A Commentary on Nyāya Makaranda Vyākhyā. He is the guru of Janārdana who afterwards became Anandagiri.

Anucāra Name of god enlisted in Hārītagaṇa.

Aṇu-Gītā The longest and the most important Gītās in the Mahābhārata is Aṇu-Gītā. The name Anu-Gītā suggests that the teachings contained in it is according with those of the Gītā. The goal it sets forth is freedom from the cycle of birth, decay and death.

Anumanta God of Ādityas.

Anumlocā Name of an Apsarā.

Anumlocanti Name of Apsarā.

Anupamya She was wife of Bāṇāsura. She ill treated his mother-in-law and sister-in-law.

Anupaṭa-sūtra A Fourth Sāma –Sūtra is the Anupata-Sūtra in ten Prapathakas the work of an unknown author. It explains the obscure the passage of the Pañcaviṁśa–Brāhmaṇas and it would appear, of the Ṣaḍviṁśa–Brāhmaṇas also, accompanying the text step by step. It has not as yet been closely examined; but it promises to prove a rich mine of material for the history of Brāhmaṇical theology, as it makes mention of, and appeals to, an extremely large number of different works.

Anurādhā Nakṣatra.

Anuru Son of Takṣaya and Kadru. He was charioteer of Sun God.

Anurūpaṃya Name of Vasu.

Anuṣṭubh Horse of Sun God.

Anvatā Name of Apsarā.

Āpa Name of Sun God.

Apabhraṁśa Satyadeva Author of Paumācariya, who belongs to 8th century A.D.

Apaciti Daughter of Mārīcī and Sambhūti.

Āpagneya A Trayarśeya.

Āpaḥ Āpaḥ or waters are lauded in four hymns of the Ṛg Veda as well as in a few scattered verses. Their personification is only incipient hardly extending beyond the notion of there being mothers and goddess who confer boons and come to the sacrifice. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial and the sea is their goal. They moves in the midst, looking down on the truth and falsehood of men. Agni is also described as dwelling in them. They drip honey, and are bring and purifying. They bestow health, wealth, strength, long life and immortality.

Apahariṇi Name of Brahmarākṣasī.

Apala Ātreya Ṛg Vedic female ṛṣi. In her songs she pray for a cure of skin disease and she appears to ask for the restoration of her father's head, rich and bumper harvest from his field and her own fertility. Her songs were specified in the Ṛg Veda.

Apaın napāt Apamnapāt is described as brilliant and youthful and is said to shine, without fuel in the waters, which surrounded and nourish him. He is golden in form, appearance, and colour. Steeds' swifts as thought carry the son of waters The deity Apam Napāt is lauded in one entire hymn besides being invoked in two verses of a hymn to the waters and is mentioned by name nearly thirty times in the Ṛg Veda. Though the Naighaṇṭuka mentions his name among the aerial deities it would be more logical to treat him as a terrestrial deity since the waters in which he grows and whose son he is called are regarded as terrestrial by the same authority.

Apān Name of a deity.

Apāna Name of Sadya. **2** Name of Tuṣita God. **3** Name of Ajitadeva.

Apānantaratamas Name of a philosopher who named as Kṛṣṇa Dvaipāyana at the time of the transition from end of Kali to the Dvāpara –Yuga, specified in the Brahmā Sūtra of Śaṁkara.

Apāṇḍu Name of a Sage.

Apankeyas A list of those unfit for interlining.

Apantarātama A Siddha Chief, who could not comprehend the Māyā of Hari.

Apantarātamas Ṛṣi who was designated as Kṛṣṇa Dvaipāyana at the time of the transition from the Kali to the Dvāpara Yuga, and from the fact that he is not at the same time expressly stating that he was Vyāsabadaryāna, author of the Bhramā Sūtra Glossary of Hindu gods and goddess-T.

Apapravaraṇas A hill tribe.

Aparā Name of a Ṛṣi.

Apara One of the 13 wives of Vasudeva.

Aparāhṇa A Śakti of Kāla in the pañcakona.

Aparājita Son of Apa. The name of Aparājita occurs in the Dhyāna for the Aṣṭabhuja Kurukula already quoted and translated. There she is said to bear the image of Ratnasambhava on the crown, and to carry in her four hands the staff and the goad, and the bell and the noose. The reason why this Aparājitā has not been dealt along with the other emanations of Ratnasambhava will be amply borne out by the description that follows. It will be noticed that except the colour, the two Aparājitas have nothing in common. Aparājitā is a very interesting Buddhist goddess. She tramples upon Gaṇeśa and one of her hands is raised in the attitude of dealing a slap and important Hindu gods hold her parasol, according to the Sādhanā. Aparājitā is yellow complexion; two armed, one-faced, is decked in various gems, and tramples upon Gaṇeśa. Her right hand is raised in displaying the attitude of dealing a slap, while the left carries the Tarjanīpāśa against the breast, her face appears awful, terrible and ferocious, she is the destroyer of all Māras, and her parasol is raised over her head by the host of wicked and ferocious god, Brahmā and other.

Aparamargu Name of a grass Kṛṣṇa and Mādrī **2** Horse on which Lalitha rode to fight Kuranda **3** Name of Rudra.

Aparaṇā One of the three daughters of Menā, and Himavān. She and her two sisters Ekaparasa and Kea Paṭala, gave themselves up to austerity and practiced extraordinary abstinence but while her sisters lived, as their names denote upon one leaf or on one Paṭala respectively. Para managed to subsit upon nothing, and even lived without a leaf. This so distressed her mother that She cried out in deprecation U-Mā, Oh Don't. Aparṇa thus became the beautiful, Umā, and the wife of Śiva.

Aparya Name of Agni.

Apaśavya Son of Samsya Agni.

Apasiyakere Name of a place where Jaina image installed by the Jaina commander Sahasrakūṭa.

Apasmāras A group of evil spirits.

Apasphurja Name of God Agni.

Apasphurja (Vivasvat) Agni known as Astha.

Āpastamba An ancient writer on ritual and law, author of sūtras connected with the Black Yajur Veda and of a Dharma Śāstra. He is often quoted in the law books. Two recessions of the Taittirīya Saṁhitā are ascribed to him or his school. The sūtras have been translated by Bühler, and are being reprinted in the Sacred Books of the East by Max Müller.

Āpastambī Name of Bhārgava.

Apasvanta Son of Śakrajit and a lovable man.

Apasyanta Son of Uttānapāda and Sunṛta.

Apasyati Son of Uttānapāda and Sunṛta.

Apasyauśa A Mantrakṛta.

Apava "Who sports in the waters". A name of the same import as Nārāyaṇa, and having a similar though not an identical application.

Apavajuta Name of Rudra.

Apavatsa Name of a deity.

Appar See Nayanmārs.

Appayya Dīkṣita Appayya Dīkṣita occupies a place among the few top-ranking writers on Advaita. He was born in Adayapalam a village near Kañci. He was son of Raṅgarājadhwari; the author of Advaita Mukura also called Advaita Vidyā Mukura. He has written a commentary called Parimāla on Amalānanda's Kalpataru and has also written an independent work on Bhramā sūtra called Nyāyarakṣamaṇi. He has also written a commentary called Śivarkramaṇī Dīpikā on Śrīkāntabhāṣkya. The word in Sanskrit may mean a seat a mystic or any attitude exhibited in the lower limps. The word Padmāsana means the seat of a lotus. Similarly Simhāsana means the lion throne or the seat of a lion. The word Sukhāsana means any easy attitude of sitting. It may be the Paryaṅkāsana, the Lalitāsana or the Ardhaparyaṅkāsana. In face at in the Sādhanamālā, the word Sukhāsana has, not been used in a technical sense. When used in a technical sense Āsana always signifies a particular mystic position of the lower limbs of the body. The Āsana may be various kinds such as, the Paryaṅkāsana, Vajraparyaṅkāsana, Lalitāsana, Ardhaparyaṅkāsana, Bhadrāsana Alidhāsana, Pratyalidhāsana or the Naṭyāsana a variety of Ardhaparyaṅka.

Appillar Surname of Ātreya Rāmānuja. He was also known as Appullar.

Apratīrtha Son of Ratibhāra. He had a son named Kaṇva.

Apron Name of leaves, with the special recognition symbol of Parnasavari.

Apsara A sacrificed building of the Jains, which is also the residence of a Gor.

Apsarās The Apsarās are the celebrated nymphs of Indra's heaven. The name which signifies "moving in the water". They are regarded as the wives of the Gandharvas.

Apsuhomya Name of a Ṛṣi.

Aptoryama Name of a sacrifice.

Apūraṇa Name of Nāga.

Apya Goddess (Durgā) is described in the Harivaṁśa as the goddess of the Śabaras, Pulindas, Bārabarās and other wild tribes and as fond of wine and flesh.

Apyas Goddess of Cakṣuśa epoch.

Ārādhya Prataradana God.

Arahatayatan A home of Jain mendicants Arambha vāda the theory of the Nyāya Vaiśeṣika School of philosophers is known as Arambha vāda. According to this, at he beginning of a Kalpa invisible and intangible atoms of different orders, under the influence of the will of god and the destiny of souls unite to form the various objects of the world, differing in their qualities from the atoms themselves. Thus the effect is entirely different from the cause. It comes into being a new, as a cloth comes into being a new when the threads are put together. The atoms combine with one another and continue in combination giving rise to the various objects of the world for some time, and then they separate, so that the whole affect collapses. This process of creation and destruction goes on till the time of Mahāpralaya. Such is their theory.

Arambha vāda The theory of the Nyāya–Vaiśeṣiksa School of philosophers is known as Arambha vāda. According to this, at he beginning of a Kalpa invisible and intangible atoms of different orders, under the influence of the will of god and the destiny of souls, unite to form the various objects of the world, different in their qualities form the atoms themselves. Thus the effect is entirely different from the cause.

Araṇyadevatās Name of forest Goddess.

Araṇyaka A treatise deemed so holy that it should be read only in the solitude of a forest. This is the name of apart of the Veda. The older Araṇyakas form portions of the Brāhmaṇa's, and so belongs to each particular Veda, but other are esteemed distinct works, and some are even attributed to human author. The most imports parts of are the Araṇyakas the philosophical chapters called Upaniṣads.

Arapacana Eight Sādanas in the Sādhanamālā describes the form of this divinity, which is sometimes white and sometimes red. He sits always in the Vajraparyaṅka attitude, and when he sits on animal he is called Prajñācakra. He is accompanied by the four divinities Keśini, Upakeśini, Candraprabhā and Sūryaprabhā, and as the group originates from the five syllables, A, R, P, C, and N, the principal god is called Arapacana. When represented the four companions of Arapacana resemble the principal god in all respects. 2 Arapacana is also called Sadyonubhāva-Arapacana. He is represent like the full moon, has a smiling face, is decked in all princely ornaments, and sits on a double lotus in the Vajraparyaṅka attitude. He brandishes the sword in his right hand and carries the Prajñāpāramitā book against the breast in the left hand.

Ararati Prataradana God.

Arasavadha Name of Śrutarṣi.

Arasyu Name of Agni.

Araura The birth place of Buddha Kanakumuni, which is found in Nepál.

Aravaṇa Son of Arjuna.

Aravindakṣa Name of Sun God.

Arbuda Name of an Asura slain by Indra. **2** Name of a serpent that lived in the Girivraja forest. At the end of every six months according to a Jaina legend, that serpent which dwelt under the mountain Arbuda, moved. **3** Name of a sage who is supposed to composed the certain mantras, as specified in the Vedic index by McDonnell and Keith.

Arcisman Name of Sutapa God.

Ardās Any position of Sikh Guru Granth.

Ardhakālī Ardhakālī, so called on account of half of her body being dark, is believed to have been an incarnation of the divine mother. A daughter of Dvijadeva Thākura, a great devotee of the mother, she was born about three hundred years ago in Bengal. Her real name was Jayadurga. She was married to Raghavarāma a pupil of her father. The descendants of Dvijadeva particularly those of his renowned daughter, still command great respect in Bengal among the worshippers of Śakti.

Ardhamāgadhī A Name of Jaina text, which is probably regard to be one of the schismatic sects that branched off from Buddhism in the first century of its existence. The legendary narratives of the personnel activity of its founder, Mahāvīra not only refer it exclusively to the same district which Buddhism also recognizes as its holy land, but they moreover display so close an affinity to the accounts of Buddha's merely varying forms of common reminiscences.

Ardhanārīśvaramūrti this relates to the episode of sage Bhṛgu who was doing pradakṣiṇams to Śiva alone at Kailāśa. To test his adherence of this vow, Pārvatī was asked to join into Śiva's body on the right side so that Bhṛgu had to go round both of them. However the sage took the form of a beetle and bored through the composite body, going round only the Śiva portion of this mūrti. Ardhanārīśwara is a common figure on the walls of the central shrines of Śiva. The image is a standing figure, in which one half is male, and the other female, each half having the characteristics anatomical features and jewellery. Usually the image has four arms but in rare cases they have two or even three arms only.

Ardha-nārī Half woman. A form in which Śiva is represented as half-male, and half–female, typifying the male and female energies.

Ardhaparyaṅka Ardhaparyaṅka also called Mahārājalīlā is a particular Āsana of sitting. Both the legs are on the same pedestal, one of the knees is raised while the other is bent in the usual position of Buddha. This Āsana should be distinguished from the Lalitāsana in which case one of the legs is pendent. with the other is bent in the usual position of Abuddha. When the legs are pendent, the attitude is called the Bhadrāsana.

Arha Name of Śiva.

Arhat Deserving, worthy, among Buddhists the title of those who have reached the fourth, stage in their progress to Nirvāṇa. Also a synonym for Jin or Tīrthaṅkaras.

Arhat Name of Śiva.

Arihan Name of Sun God.

Ariṣṭa A Daitya, and son of Bali, who attacked Kṛṣṇa in the form of a savage bull, and was slain by him.

Ariṣṭā A daughter of Dakṣa who was married to Kaśyapa

Arisja 'Red'. 'A red horse'. In the Ṛg Veda the red horses or mares of the sun or of fire. **2** Name of mother of 8 Apsarās.

Ariṣṭanemī Name of Yakṣa. **2** Name of Prajāpati.

Arjuna Haihaya king who had more number of arms. He had the grace of god Dattātreya, whom he had propitiated with four boons. **2** The great Pāṇḍava hero, the third of the Pāṇḍava brother, probably the most romantic and heroic among them all. He was a favorite disciple of Droṇācārya, expert in archery whereby at the Svayamvara of Draupadī, he won her. At the time of the royal sacrifice of his brother Yudhiṣṭhira he conquered the Northern country. He pleased the god Śiva in the form of a hunter and obtained divine missiles from him. He acted as a female dancer while living in disguise at the house of Virāṭa. At the time of the great Indian civil war Kṛṣṇa explained to him his duty now embodied in the Gītā. He was also known as Pārtha and Aindrī after his mother Pṛthā and his father, Indra. Pṛthā the wife of Pāṇḍu, who, in view of a curse from a sage had become a hermit.

Arjuni Name of a star that is also known as Phālgunī.

Arka Name of Sun God. **2** Name of Vasu. **3** Name of Agni.

Arkaja Name of Śaniścara.

Arkaparṇa Name of Gandharva.

Arkiya A Son of Gambhīra, of his wife was born Brāhmaṇa.

Aroga Goddess enshrined at Vaidyānātha.

Arśikopaniṣad Name of an Upaniṣad.

Arthakarsiṇikā Name of Devī.

Arughi Wife of Aurva and grandson of Bhṛgu.

Arulala Perumal Emberumanar He was one of the 74 Siṁhāsanadīpatis and a disciple of Rāmānuja. His name combines in itself Lord Varadarāja's name and that of Rāmānujar. His former name was Yajñamūrti. He wrote works like jñāna sarman prameya saram. His disciples were Anantalvan and Ammangi Ammal.

Arulnathi Śivachariyar Arulnathi Śivachariyar, a Brahmin was the first and best of Meikand's disciple, on whom his master mantle fell. He was born at Thiruthuraiyur, near the Pennai of hereditary Śaiva parents. He was well versed in the Śaiva Āgamas and in the grammatical lore. For his proficiency in pathi, paśu, paśam, he was called Śākala Āgama Pandithar. He composed Śiva Jñāna Siddhiar, the bulkiest and the most learned contribution to the Tamil Philosophy, on the model of his master's Śiva Jñāna Bodham. Irupa – Irupathu is a short poem consisting of ten Venba and ten Ahaval verses, and has a commentary published by Namachivaya Tambiran. It contains some of the most puzzling problems in Indian philosophy in the form of leading questions addressed to his master.

Aruṇa Red, rosy. The dawn personified as the charioteer of the sun. This is of later origin than the Vedic Uṣā. He is said to be the son of Kaśyapa and Kadru. He is also called Rumra 'tawny' and by two epithets of which the meaning is not obvious, An-Uru, 'thigh's' and Aśmana 'stony.' He was also the charioteer of the sun, the elder brother of Garuḍa, and the father of Sampāti and Jaṭāyu. Vinata broke the egg that contained him before maturity and therefore he was born without legs.

Aruṇa aupaveśī Name of a teacher, who belongs to White Yajur Veda.

Aruṇa aupaveśī Gautama A student of Upaveśa and contemporary of the prince:

Arunaghiri He came down from the gopura or temple tower and accepted it. Then they came to an agreement that each should be composed an anthathi to be interpreted by his adversary and that the successful interpreter should be honored as victor. First Viliputthurar composed Alakar Anthathi, which Aruṇakriri Nathar, in his turn, wrote Kandar Anthathi and gave it to Villiputthurara for interpretation. His works besides Kantharanthathi are Kanthar Alankaram, Kanthar Anu Poothi and Thirupukar. The last describes the name and fame of Kumāra, Subramania and those who recited the verses making up the poem was ten thousand but a tenth of the name has survived, the ravages of time. This verses and tandem and is on the lips of all Śaivites as it sings of their god in an all. His famous abodes as Thirupparam Kuntram, Palani, Tiruchendur etc.

Aruṇagiri Author of Kantha antahtai .

Arundhati The morning star personified as the wife of the Ṛṣis Vasiṣṭha, and a model of conjugal excellence.

Aruṇi Name of a teacher, who belongs to White Yajur Veda.

Aruploka The heaven where form ceases.

Aruṣka Red Horse.

Arvavasu Son of Raibhya. He was a great scholar.

Arvuda A chief warrior and son of Himavat.

Ārya An accompanies Jambhala.

Ārya kalaśavesiyaputta Name of a disciple of Pārśva

Ārya Mārīcī Left hand touching the Aśoka Bough ordinarily Mārīcī has two arms and one face. She is called Aśokanta when she holds the bough of an Aśoka tree in the left hand and exhibits the Varada Mudrā in the right hand; but she will be called Ārya Mārīcī if she carries the needle and the string in her two hands.

Āryāsaṅga The founder of Yogācāra school of the Buddhist.

Āryadeva A disciple of Nāgārjuna. According to Yuan Chwang, he was an important representative of Mādhyamika School.

Aryama God and son of Aditi.

Aryaman One of the Viśve-Devas; name of sun god; an elephant at one of the four cardinal points to maintain the balance of the worlds; a son of Kaleyaus; a Mind born mother; a Śakti.

Aryappulavar Aryappulavar of Kumbakonam translated Bhāgavata Purāṇam in 12 cantos numbering nearly 500 stanzas in Viruttha Metre.

Āryasamāj Name of a religious society founded in the present century by Dayānanda Sarasvatī. The society holds the Veda to be fully and literally inspired.

Āryasarasvatī Symbol Left Prajñāpāramitā on Lotus Saryasarasvatī is another variation of Sarasvatī and is also designated as Vajrasarasvatī, which seems to be the common name of Sarasvatī of the Vajrayānists. She appears as a girl of sixteen years, is in the fullness of youth, has whit complexion, and carries in the left hand the stalk of a lotus on which rests the Prajñāpāramitā Book. The Dhyāna is silent about the symbol carried in the right hand that may or may not remain empty. The Āsana is not mentioned also, which fact shows that she may be represented in any attitude?

Āryatārā A variety of Green Tārā. See Green Tārā.

Āryavajravārāhī Symbols right Vajra and Aṅkara left Kapāla and Tarjanapāśa appearance terrible attitude Alidha. The four-armed form of Vajravārāhī is also similar to the forms mentioned before and is called Āryavajravārāhī. The difference lies only in the attitude, number of arms and the symbols carried in her hands. She carries in the two right hands the Ver and the god, and in the two left the Kapāla and the Tarjanī with the noose. She is one faced, three eyed and appears terrible with contortions of the brows, and the adamantine excrescence and the protruding tongue, teeth and belly. She stands in the Alidha attitude on the corpse, unlike other forms of Vajravārāhī.

Āryavasu Son of Sage Raibhya. He had two sons named Parāvasu and Āryavasu. His brother murdered his father, and to overcome the patricide, Aryavasu performed austerities to atone his father. His father was revived by the god.

Āsā- dī -vār Guru Nānak's Āsā-Dī-Vār or the Morning Prayer, consists of slouches and 24 Paurīs. Guru Rāmadās added 24 quatrains. Here Guru Nānak sings of the glory of the God and The Name.

Aṣaḍhācārya A Jaina scholar who lived in the middle of 6th century. He had preached the principle of momentary existence in Jainism.

Āṣādhara Name of a Jaina scholar who was the son of Salkhana.

Aśalayana kauśalya Name of a teacher whose name is specified in the school of Pippalāda. Four other teachers follow his name. They were Vaidarbhī, Bhārgava, Kabandhinkatyayana.

Asama Ajita Deva.

Asamañjas Son of Sagara and Keśinī. He was a wild and wicked young man, and was abandoned by his father, but he succeeded him as king, and according to the Hari-Vaṁśa, he was afterwards famous for valour under the name of Pañcajana.

Āsana A posture of yoga.

Āsanas Name of a Buddhist god who is represented either singly or in yab-yum.

Asaṅga Author of some verses in the Ṛg Veda. He was son of Playoga, but was changed into a woman by the curse of the gods. He recovered his male form by repentance and the favour of the Ṛṣi Medhātithi to whom he gave abundant wealth, and addressed the verses preserved in the Veda. **2** Famous Buddhist scholar and sage and brother of Vasubandhu, various dates have been assigned to him.

Asani Mother Goddess.

Āśarama Hermitage, also stage in life.

Asarka Commentator of Karmapradīpa, the Gṛhya Uṣtra of Gobhila is authoritative for both schools of Sāma Veda, the Kauthumas and Ranayaniyas.

Aṣavalāyana gṛhya Name of a teacher, whose name is specified in the Anukramaṇī of the Ṛg Veda.

Ash'ari Ash'ari, a school of theology in Islām named after Abu Al Hasan Al Ash'ari whose teachings together with those of his principal disciples laid the basis for a doctrine that sought to occupy a middle ground between the rationalism of the Mutazilis and the traditionalist views of the Hambalis.

Āṣādhāśavayasa Name of a teacher who belongs to White Yajur Veda.

Aśanā Queen of Bali and mother of Bāṇa.

Asaṅga yogini Group of goddess attending on Surapriya.

Aśani An epithet of Śiva. **2** Name of Indra.

Aśavameda A royal ceremony in which a horse is sacrificed after the king has conquered several countries.

Ashija Name of a Ṛṣi.

Aṣṭini Sage.

Aṣṭa siddhis Group of goddess recognized as consort of Gaṇapati.

Aṣṭabhuja Vīralakṣmī A form of Lakṣmī.

Aṣṭabhujī Eight handed goddess Durgā.

Aṣṭamahālakṣmī The eight form of Lakṣmī.

Aṣṭavakra A Brāhmaṇa the son of Kahoda whose story is told in the Mahābhārata.

Aṣṭavathaniar Author of Virali vidhu thudthu in 1144 couplets.

Aṣṭohara satha liṅga Liṅga with carved shaft consists of 108 small liṅgas.

Asi Name of Apsarās.

Āsikli Surname of Prasūti, wife of Dakṣa.

Āsiknī The Vedic name of the river Cināb.

Asipa Name of Apsarās.

Asiparmini Name of Apsarās.

Asiramma Name of a village deity.

Asiras Name of Dānava.

Asita Name of Apsarās. **2** A black snake mentioned in the Kaṭhaka Saṁhitā.

Aśmadamsana Name of Goddess.

Aśmaka Son of Madayantī, the wife of Kalmaśa-Pada. He was born after 7 years a Caesarean operation by means of a sharp stone.

Asmarathya Name of a teacher who belongs to Sūtras of the Ṛg-Veda. His doctrine is considered to be the scholiast work of Pāṇinī, probably following the Mahābhāṣya, as belongs to a new doctrine implied in this rule, in on distinction to the old doctrine.

Asmokhanvant Disciple of Zarasthushtra

Asoka A celebrated king of the Maurya dynasty of Magadha and grandson of its founder Chandra-Gupta. This king is the most celebrated of any in the annals of the Buddhists. In the commencement of his reign he followed the Brāhmaṇical faith, but became a convert to that of Buddha and a zealous encouraged of its. He is said to have maintained in his palace 64000 Buddhist priests, and to have erected 84000 columns throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign. **2** A Jaina Yakṣiṇī. According to Jaina texts, he is to be accompanied by a Yakṣa Brahma and a Yakṣiṇī, Asoka, who from a Digambara point of view was also known as Mānavi. The iconographical representation, Aśoka has a chariot drawn by black hogs and her emblem is the dawn. With the Śvetāmbaras she is to be seated on a lotus seat just like that of her husband the Yakṣa Brahma. With the Śvetāmbaras, the Yakṣiṇī Asoka is represented as sitting on a lotus and holding in her hands, a noose, goad, some fruit and showing with one hand the varada pose. She is also depicted as a deity of learning a Vidyādevī and in this aspect she is known as Mānavi, who is also seated on a lotus alluding to her purity.

Aśoka bough A special symbol of Mārīci.

Aśoka flower One of the five arrows of Kāma.

Aśoka trees A special symbol of a Mahāmayūrī. This tree had red flowers and is regarded as a sacred tree in India. It is believed that kicks at the tree by chaste women cause it to blossom.

Aśokakānta Vāhana pig colour yellow.

Aspina Goddess, who was designated for semi-mythical hero.

Āśrama A resting place.

Āśramamoupaniṣad Name of an Upaniṣad, which discuss the rules and regulation with respect to Āśrama.

Ass Vehicle of Kālarātrī; Vehicle of Nairṛta; vehicle of Śītalādevī.

Assamitta Jaina monk who laid the foundation to Samuchchheiyavadin Schism nearly 220 years after Mahāvīra's death. He preached that all life is subject to end, whether good or bad.

Assapura In Pāli literature this place has been mentioned as a Nigama of Aṅga. It is generally believed that the second son of King Uparicāra of Cedī founded Assapura. Most of the towns or states of eastern India are ascribed to the Cedā dynasty. It seems probable that it may be founded by the latter. According to Cedī Jātaka. Assapura was to the south of Sovatthi, the Cedī capital.

Aṣṭa vidhā Eight methods of worship or eight articles, which were used for ceremonial function.

Aṣṭabhuja Kurukulla Arms eight colour red āsana Vajraparyaṅka Mudrā. Buddhist god.

Aṣṭabhuja Mārīci An eight armed variety of Mārīci. Buddhist god.

Aṣṭamāṅgalika A Jaina symbol, imply a Svāstika.

Aṣṭannika Name of Jaina festival that was celebrated on every full moon day .

Aṣṭavakra A physically crooked nature human being with 8 divisions in the body. Viṣṇu Purāṇa was able to trace out the history of Aṣṭavakra. Once he was performing austerities in the water, some celestial nymps, who had seen him, thought he was a god and began to worship him. On noticing this, he inquired from them what they wanted and said, as he was pleased with their worship, he would grant them a boon. They prayed that they might be blessed with the best of men as their husbands. When he emerged from the water he offered himself to them, but on seeing his crooked limbs they laughed at him. He became so enraged that he cursed them saying that, after obtaining the best of men, they would be captured by thieves. He was son of the Brāhmaṇa Kahoda, who married his preceptor Uddālaka's daughter Sujāta, who was bestowed on Kahoda for long and devoted service to his tutor. Kahoka was so much devoted to his studies that he began to neglect his wife even during her pregnancy. Kahodka's constant studies had a strange.

Aṣṭavakra Gītā It consists of 21 chapters in a dialogue form

Aṣṭika An ancient anchorite and son of Jarat-Karu whose wife was a sister of the mighty snake Vāsuki. **2** An ancient sage, son of Jarat-Karu by a sister of the great serpent Vāsuki. He saved the life of the serpent Takṣaka when Janamejaya made his great sacrifice of serpents and induced that king to forego his persecution of the serpent race.

Astra pūja Worship of weapons.

Asura Spiritual divine. In the oldest parts of the Ṛg Veda this term is used for the supreme spirit, and is the same as the Ahura of the Zoroastrians. In the essence of god it was applied to several of the chief deities, as to Indra, Agni and Varuṇa. It afterwards acquired an entirely opposite meaning, and came to signify, a snow, a demon or enemy of the gods. The words are found with many contests between the asuras and the gods. According to the Taittirīya Brāhmaṇas, the breath of Prajāpati became alive, and with that breath he created the Asuras. In another part of the same work it is said that Prajāpati became pregnant. He created Asuras from his abdomen. The Śatapatha Brāhmaṇa accords with the former statement, and states that he created asuras from his lower breath. The Taittirīya Araṇyaka represents that Prajāpati created gods, men, fathers, Gandharvas and Apsarās, from water, and that the Asuras, Rākṣasas, and Piśācas, sprang from the drop which were split. Manu's statement is that the parapets created them. According to the Viṣṇu Purāṇa they were produced from the groin of Brahmā. The account of the Vāyu Purāṇa is: Asuras were first produced as sons from his groin. Asu is declared by Brāhmins to mean breath. From it these beings were produced; hence they are Asuras. The word has long been used as a general names for the enemies of the gods, including the Daityas and Dānavas and other descendants of Kaśyapa, but not including the Rākṣasa descended from Pulastya. In this sense a different derivation has been found for it, the source is no longer asu, breath, but the initial a is taken as the negative prefix, and a –sura signifies not a god, hence, according to some, arose the word sura, commonly used for a god.

Asura Vidya Knowledge of Asuras.

Asuri One of the earliest professors of the Sāṅkhya philosophy name of a teacher, whose name is specified in the White Yajur Veda.

Aśva An Avatāra of Lord Hari.

Asvabah Name of serpent god.

Aśvabahu Name of Nāga.

Aśvaghoṣa Author of Buddha-charita. He was a contemporary and spiritual adviser of Kaniṣka, in the first century A.D. Hiuen Tsang who translated the Buddhacarita into Chinese language in the early 5th century. Aśvaghoṣa seems to be entitled to the name of the Ennius of the classical age of Sanskrit poetry. His style is often rough and obscure, but it is full of native strength and beauty, his descriptions are not too much laboured, nor are they mere purpurie pannin– they spring directly from the narrative, growing from it as natural blossoms, and not as external appendages.

Aśvagrīva Name of Dānava.

Aśvaha A analogue of God Vāyu.

Aśvala Name of a teacher, whose name is specified in the White Yajur Veda.

Āśvalara Name of serpent god.

Āśvalāyana A celebrated writer of antiquity. He was student of Śaunaka and was author of Śrauta Sūtras, Gṛhyasūtras, and other works upon ritual, as well as founder of Śākhā of the Ṛg Veda. The name Āśvalāyana is probably to be traced back to Aśvala whom we find mentioned in the Āraṇyaka of White Yajur Veda. He is dweller from the east of Bhārata. Name of a Sūtra that is found in the Śrauta Sūtra and consists of 12 Adhyāyas.

Aśvatarasvī Name of a teacher whose name is specified in the White Yajur Veda

Aśvattha Name of a plant called Vanapati. On the summer of the Vipala Mountain it grows and garland by Indra.

Aśvins Aśvins are regarded as the physicians of the gods and are declared to be able to restore to health. The Aśvins are side to have had Sūryā, the daughter of Savitir, as their common wife. She chose them, as her life was lonely. Her father had intended her to marry Soma, but as the gods, were anxious to obtain so beautiful bride, it was agreed that they should run race, Sūryā being the prize of the winner. The Aśvins were successful and she ascended their chariot.

Aśva-medha "The sacrifice of a horse." This is a sacrifice that in Vedic times was performed by the kings desirous of offspring.

Aśvamedhatta Prince of Videha. He was son of Śatanīka and Vapuṣṭama.

Aśva-mukha Horse faced.

Aśva-pathi "Lord of horses". An appellation of many kings.

Aśvatthāman Son of Droṇa and Kṛpā, and one of the general of the Kauravas. Also called by his patronymic Drauṇāyana. After the last great battle, in which Duryodhana was mortally wounded Aśvatthāman with two other warriors Kṛpa and Kṛta-Varman, were the sole survivors of the Kauravas host that were left effective.

Aśvins, Aśvinskumāra Horse man. Two Vedic deities, twin sons of the sun or the sky, and the most prominent in the Ṛg Veda, where they claim ore than fifty hymns and are mentioned over 400 times. The names Aśvin, which is the common title of these twin gods, means horse–rider and, though the most of the hymns addressed to them they are shown as riding on chariots, a few verses in which they are prayed to come on their fleet horses show that they were originally conceived as ever on the backs of horse ready to dash for the rescue of the devotees. The most distinctive epithets of the Aśvins are Nāsatya and Dasra, which in later times were regarded as the separate proper names of the Aśvins.

Atash adaran A Parsi fire temple.

Atash behram The principal fire temple of Parsis.

Atharvaṇ Name of a priest mentioned in the Ṛg Veda, where he is represented as having "*drawn forth*" fire and to have "offered sacrifice in early time". He is mythological represented as the eldest son of Brahmā, to whom that god revealed the Brahma-Vidyā, as a Prajāpati, and as the inspired author of the fourth Veda. At a later period he is identified with Aṅgīras. His descendants are called Atharvaṇas, and are often associated with the Aṅgiras.

Atharvana saṁhitā Name of a Saṁhitā, which consist of 28 kaṇḍas and 38 prapāṭhakas nearly 760, hymns about 6000 verses. (The division of Atharvana Saṁhitā into twenty books is attested for the period of the author of the Vārttikas and also by the Gopatha Brāhmaṇa, where Atharvana Saṁhitā still contains the direct intimation that it formerly consists of sixteen books). It seems to have commented by Sāyaṇa. Manuscripts of it are comparatively rare on the continent. A peculiar modern of accentuation distinguishes most of them. A piece of the Saṁhitā of some length has been made known to us in text and translation of Aufrecht besides this only some fragments have been published. Roth and Whitney have edited the whole text long since. The first two books have been translated.

Atharvana Veda the Atharvana Veda the fourth Veda is of later origin than the other is. This is acknowledged by the Brāhmaṇas, and is proved by the internal evidence of the book itself. It is supposed to date from about the same period as the tenth Maṇḍala of the Ṛg Veda, and as Manu speaks of only "the three Vedas" the Tamara could hardly have been acknowledged in his time. One sixth of the whole work is not metrical and about one-sixth is also found among the hymns of the Ṛg Veda and mostly in the tenth book of the latter, the rest is peculiar tot he Atharva. The number of the hymns is about 760, and of the verses about 6000. It is well known that in olden times, there were nine branches of Atharva Veda. In India only two branches, Śaunaka and Paipplāda are remaining. As found in the Caranvyuha, the Atharvaveda is consisting of nine branches. They were the Paippalādaśākhā, which is referred to in the Gopatha Brāhmaṇa and Mahābhāṣya of Patañjali is published in fragments and a few hand written manuscripts of which are available in Orissa the Taudaśākhā, mentioned in the Atharvapariśiṣṭa and in the Devībhāgavata is extinct. The Maudaśākhā, as stated in the Pariśiṣṭa, is related to the polity of the state The Śaunakiśākhā is well known and some of the Saṁhitā portions of this branch are published 5 & 6 The Jajala and Jalada Sakdas are known only by name The Brahmavāda Śākhā is referred in the Caranavyuha only. Pāṇini mentions the Devadarśaśākhā and in the Kauśikagṛhyasūtra Keśava states the Caranavaidyaśākhā, the commentator on Kauśika. It is well known that in olden times, there were nine branches of Atharva Veda. In India only two branches i.e. Śaunaka and Paipalāda are remaining. The Śaunaka branch is mainly found in Gujarat and the Paippalāda branch is available in Orissa.

Atharvaṅgīras This name belongs to the descendants of Atharvaṇa and Aṅgīras, or to the Aṅgīras alone who are especially connected with the Atharvaṇa Veda, and these names are probably given to the hymns of that Veda to confer of them greater authority and holiness.

Atharvan-gṛhya Saṁhitā, which consists of 14 adhyāyas and several doctrines, are repeatedly ascribed to Kauśika.

Atharvaṇikas Name of a school, specified in the Sāma Veda. The name of this school does not appear anywhere in the Atharvaṇa Veda, with exception perhaps Kauśika.

Atharvanīyarudropaniṣad Name of an Upaniṣad. The Atharvanīyarudropaniṣad on the contrary come down as far as the time of the Purāṇas, and in their final phases, they distinctly enter in the list of in behalf of sectarian views. Their number is yet to be determined.

Athi nathar Name of siddhar found in Tamil literature. He was known for his medical works.

Athithis A God of Ādya Group.

Atibhānu Son of Kṛṣṇa and Satyabhāmā.

Atibhkati Nayanār Name of a Nayanār who belongs to fisherman family. He had disbursement caste, in parroting of the Jaina manner and by such a tactical these Śaiva saints drib into their fold many associates from the lower castes.

Atipiṅgala An attendant of Sūrya. He carries pen and paper in his hand, and stand on the left side of god Sūrya.

Atirātra Name of a sacrifice.

Atisha Bengali prince, Buddhist monk, author and translator of 115 texts in the Tibetan Tanjur. He is regarded as the initiator of the second propagation of Mahāyana Buddhism in Tibet after its earlier persecution and 150 years decline. His disciple founded the Kadampa monastic order, the parent tradition of Tsong Khapa's Gelugpa order, to which Dally Lama belong. A Tic died at Narthaṅga in central Tibet.

Ātmā Soul. The principle of life. The supreme soul.

Ātmabhu Name of Brahmā.

Ātmakarniṣkana Gupta Goddess

Ātmaprabodhopaniṣad Name of an Upaniṣad.

Ātmārāmaśukla Dube Father of Tulasidās. He was married to Hulasi. He belonged to Saravaryā caste of Brāhmaṇas.

Ātmasvarūpa Bhagavān He was the author of Prabodha Pariśodhini, a commentary on Padmapāda's Pañcapadika. In this work he says that Ācārya Sundara Paṇḍyā was written a Vārttika. He has also written a commentary on Padārtha Tattva Nirṇaya of Anandānubhava.

Ātmo-bodha Knowledge of soul. A short work attributed to Śaṅkarācārya. It has been printed, and Taylor published a translation of it in 1812.

Ātmopaniṣad Name of an Upaniṣad.

Ātreya A patronymic from Atri. A son or descendanṭ of Atri. He was one of the sages, who were expecting Yudhiṣṭhira during the pilgrimage. He was a disciple of Vāmadeva, and had visited Ḅhīṣma when he lay dying on his bed of arrows on the field of the Mahābhārata war.

Ātreya Rāmānuja He was the disciple of Nadadur Ammal. He was a descendant of the famous Kidambī Acchan disciple of Rāmānuja. He was a maternal uncle and preceptor of Vedānta Deśikā. He was also known as Appillar. He wrote the Nyāya Kuliṣa.

Atri An eater. A Ṛṣi and author of many Vedic hymns. In the epic period he is considered as one of the ten Prajāpatis of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mind born son of Brahmā, and as one of the seven Ṛṣis who preside over the reign of Svayaṁbhuva, the first Manu, or according to others, of Svarociśa, the second or of Vaivasvata, the seventh. He married Anasūya, daughter of Dakṣa, and their son was Durvāsā.

Atri Āśrama Āśrama of Ṛṣi Atri. King Rāma, Lakṣmaṇa and Sītā visited this Āśrama.

Attanjiyar Disciple of Rāmānuja Muni who wrote Adaiya valaindan arumpadam that is a commentary on the Iḍu and Tiruppallāṇḍu Vyākyānam. He was an ascetic from Andhra who lived in Śrīraṅgam.

Attukkosiya Hermits found in the side of river Ganges, when Mahāvīra visited it. They belonged to the class of ascetics who were proud of them.

Attulai Daughter of Peria Nāmbī and sister of Puṇḍarikar.

Atyagniṣṭoma Name of a sacrifice.

Atyamhas Aruṇi A teacher, who desperado a scholar to question Plākṣa Dayyampati, regarding the Savitṛ, an aspect of Agni.

Atyantakāma Pallaveśvara A surname of Dharmaja Ratha.

Atyaratijanam tapi Name of a sage, king by birth. Under the guidance of Ṛṣi Vasiṣṭha Satyahavya he performed Rājasūya sacrifice.

Audambaryaṇa A descendant of Udambara.

Auddālakī Teacher, and son of Naciketās. **2** A descendant of Uddālaka, whose father was Aruṇa, the patronymic of a teacher named Asurabinda.

Audomini Name of a teacher. His name is specified in Brahma–Sūtra. It is also found in the Mahābhāṣya of Paṇini.

Audumbarayaṇa Name of a teacher, who belongs to White Yajur Veda.

Aukhiyas Name of a school, which is only a sub-division of Ātreya School. This name is specified only in the Anukramaṇī, it agrees the essential of Āpstamba

Aulukya Teacher whose name is specified in Bṛhad-Saṁhitā.

Auṁ The sacred syllable of Auṁ stands in all our religious literature for the absolute Brāhmaṇa. The Kaṭha Upaniṣad says "the word which all the Vedas proclaim and which all austerities declare, and desiring which men lead a life of chastity. This syllable is indeed Brāhmaṇa, this syllable is indeed the highest".

Aupatasvinī Rāma Name of a teacher, who belongs to White Yajur Veda.

Aupoditeya Name of a teacher, who belongs to White Yajur Veda.

Aurva His wife Aruṣi describes a Ṛṣi, son of Urva and grandson of Bhṛgu. He in the Mahābhārata as one of the sage Chyana. From his race he is called Bhārgava.

Ausanasa Purāṇa See Purāṇa.

Auṣṭrākṣī Name of a teacher, whose name is specified in the Sāma-Veda.

Auttami The third Manu.

Avadhūta Gītā It is the ecstatic song of an Avadhūta who realized the ultimate reality.

Avahemi Mudrā Devī.

Avalokita Lokeśvara Name of a Buddhist god, who is represented with one face and two armed and sits in the same attitude. He wields the sword in his right hand and holds the stem of a lotus against his breast in the left.

Avalokiteśvara He is famous in the Mahāyāna pantheon as a Bodhisattva emanating from the Dhyāni Buddha. Amitābha and his Śakti Pandara. As Amitābha and Pandara are the presiding Dhyāni Buddha and Buddhaśakti of the present Kalpa, namely Bhadrakalpa.

Avasarpiṇī The cycle of degenerative natural adaptation in Jaina bureaucratic philosophy.

Avasathyā Name of a fire god.

Avasta Literally, knowledge, information word, the name of the Zoroastrian scriptures; these as originally delivered by the prophet, consisted of twenty one volumes but the greater part was destroyed either on the Greek invasion. The earliest stratum comprises the Gāthās of the Prophet Zoroaster himself composed around 1500 B.C. and the older portions of the Yasna, a liturgical text of 72 chapters recited in the daily ceremony of the pounding of the sacred homa plant. The Yasna contains the Zoroastrian creed and the four oldest prayers of the religion, of which the Ahunavairya is regarded as the most potent Manthra. Hymns to individual divinities of the Zoroastrian pantheon, the Yashts, are composed in a latter dialect, although many of the sacred beings invoked they azatas, are Indo-Iranian, and the contents of the some of the hymns predate Zoroaster. The Visperad and Afrinagan are litanies recited at ceremonies in honour of the spirits of the righteous, the Sih Rozag and the Gahs specify prayers for the thirty days of the month, and the five watches of the day, respectively and the Nirangistan and Aogemadaeca contain ritual prescriptions The Hadhokht Nask, of which only three chapters, survive, describes the judgment of the soul after death, the Videvdat is a compendium of law and ethics. The Nriyayishn comprises five short litanies to the sun, moon, fire, water and the Yazata Mithra.

Avasyakas Jinas singers. They were 24 in numbers and they generally involved in singing the songs based on Jainism.

Avasyu God of fire.

Avatāra A descent. The incarnation of a deity, especially of Viṣṇu. There were twenty-two Avatāra specified in the Bhāgavatapurāṇa. They were Puruṣa, Varāha, Nārada, Nara and Nārāyaṇa, Kapila, Dattātreya, Yajña sacrifice, Ṛṣabha, Rithu, Matsya, Kūrma, Dhanvantarī, Narasiṁha, Vāmana, Paraśurāma, Veda-Visa, Rāma, Balarāma Kṛṣṇa, Buddha and Kalki. **1. Matsya**—The fish. This is an appropriate to Viṣṇu of the ancient legend of the fish and the deluge, as related in the Śatapatha Brāhmaṇas, and quoted above. The details of this Avatāra very slightly in different Purāṇas. The object of the incarnation was to save Vaivasvata, the seventh Manu, and progenitor of the human reach, from destruction by a deluge. A small fish came into the hands of Manu and besought his protection. He carefully guarded it, and it grew rapidly until nothing but the ocean could contain it. Manu then recognized its divinity, and worshipped the deity Viṣṇu thus incarnate. The god apprised Manu of the approaching cataclysm, and bade him prepare for it. When it came, Manu embarked in a ship with the Ṛṣis, and with a most stupendous horn. The ship was bound to this horn with the great serpent as with a rope, and was secured in safety until the waters had subsided. The Bhāgavata Purāṇa introduces a new feature. In one of the nights of Brahmā, and during his repose, the earth and the other worlds were submerged in the ocean. Then the demon Hayagrīva drew, near and carried off the Veda that had issued from Brahmā's mouth. To recover the Veda thus lost Viṣṇu assumed the form of a fish, and saved Manu as above related. But this Purāṇa adds, that the fish instructed Manu and the Ṛṣis in the true doctrine of the soul of the eternal Brahmā and, when Brahmā awoke at the end of this dissolution of the universe, Viṣṇu slew Hayagrīva and restored the Veda and Brahmā. In the Mahābhārata, Brahmā is said to have appeared before Manu in the form of a fish. The Purāṇas asserts it was Viṣṇu who did so and predicted the deluge and saved Manu from the universal cataclysm. The fish that propelled Manu's ship across the waters to the Himālayas is said to have been of golden colour, having a horn, and a body extending over ten million yojans. (One yojanas is equivalent to four miles). The Avatāra is taken is represented a half-fish and half-man, the human form having the usual attributes of Viṣṇu-four hands, the back ones carrying Śaṅkha and cakra, while the front ones are depicted in Abhaya and Varada poses, while the lower half of the body has the shape of a fish. There are no main temples dedicated to this avatāra except images of this form are usually seen in the gopurams and pillars of temples. **2. Kūrma** the tortoise. The germ of this Avatāra is found in the Śatapatha Brāhmaṇa, as above noticed. In the Śatapatha Brāhmaṇas it is said, "Prajāpati, having assumed the form of a tortoise created offspring. That which he created he made hence the word karma". In its later and developed form, Viṣṇu appeared in the form of a tortoise in the Satya Yuga, to recover something's of value, which had been lost in the deluge. In the form of a tortoise he placed him at the bottom of the sea of milk, and made his back the base or pivot of the mountain Madarander. The gods and demons twisted the great serpent Vāsuki round the mountain, and dividing into two parties, each took an end of the snake as a rope, and thus churned the sea until they recovered the desired objects. These were Amṛta—the water of life, Dhanvantari—the physician of gods and bearer of the cup of Amṛta. Lakṣamī—goddess of fortune and beauty, and consort of Viṣṇu. Surā—the goddess of wine. Chandra—the moon. Rambhā–a nymph and pattern of a lovely and amiable woman. Ucchaiḥśravas, a wonderful and model horse. Kaustubha—a celebrated jewel. Pārijāta—a celestial tree. Surabhī the cow of plenty. Airāvata—a wonderful model elephant. Śaṅkha—a shell, the conch of victory. Dhanuṣa—a famous bow and Viṣa—poison. As soon as Dhanvantari appeared with the bowl of ambrosia, the gods and the Asuras left the churning rope and madly rushed towards the physician. In the scuffle, of Asuras succeeded in seizing the bowl, and they made away with it. But a quarrel broke out among of Asuras themselves on the question as to who should be served first. Then appeared in there midst a damsel of celestial beauty, with her face like a lotus in efflorescence, have breasts, waist like an island, and her person, adorned with necklaces, bangles and anklets. She stepped marrily into the midst of Asuras, her anklets jingling, and smiled sweetly on them. The Asuras now forgot all about ambrosia and stood wondering at the beauty of Mohinī. Mohinī threw her glances at the bowl of ambrosia and gallant Asuras suggested that she should decided how to share ambrosia, and all the Asuras cheered him. Mohinī smiled and asked, them whether it would be prudent to leave such a momentous decision to a woman. Wise men have said, Mohinī with a mischievous smile *"that women are unreliable"*. All the Asuras laughed heartily and were now convinced without any doubt that she could be trusted, and swore that they would abide by her decision unconditionally. Mohinī then remarked that the gods and Asuras had toiled equally hard in raising ambrosia and should get an equal share, and made them sit in two rows. She took the bowl and served the row of gods first. After the last god had been served Mohinī disappeared with bowl. A terrible uproar ensued on her departure and the gods and the Asuras fought a fierce battle. But the gods who were strengthened by the draughts of ambrosia they had drunk, easily defeated the Asuras and put them to fight. One of the Asuras had disguised himself as a god and sat in the row of the gods. He had just quaffed a mouthful of ambrosia when Sūrya and Candra who were sitting on either side of him detected the fraud and pointed him out to Viṣṇu. This deity immediately cut him into two with his weapon, but by virtue of the nectar he had drunk, both the portions of the demon remained animate and Brahmā translated them into the heavens as planets. The upper positions are called Rāhu and the other Ketu. It is said that Rāhu is even now the mortal enemy of the sun and moon and that eclipses are caused by his tarrying to devour them. It may be added that Śiva became enamored of the Mohinī form of Viṣṇu and hence he went to Vaikuṇṭha and requested his crony to assume that shape again. Viṣṇu obliged him but Śiva chased Mohinī with the intention of doing violence on her, on this, Viṣṇu assumed his male form but the infatuated Śiva caught him, embraced him and became one with him.

3. Varāha—a Varāha is fabled to have once raised the earth from primal waters under which it lay submerged. For accomplishing this feat he had to take the form of a boar. In the Taittirīya Saṁhitā and Brāhmaṇa and also in the Śatapatha Brāhmaṇa, the creator Prajāpati afterwards known as Brahmā took the form of a boar for the purpose of raising the earth out of the boundless waters. The Saṁhitā says "this universe was formerly waters, fluid". On it Prajāpati becoming wind, moved. He saw this earth. Becoming a boar, he took her up. Becoming Viśvakarman, he wiped the moisture from her. She extended. She became the extended one. From this the earth, derives her designation as" the extended one "The Brāhman is in accord as to the illimitable waters" and adds, "Prajāpati practiced arduous devotion, how shall this universe be? He beheld a lotus leaf standing. He thought, there is somewhat on which this rests. He, as a boar having assumed that form-plunged beneath towards it. He found the earth down below. Breaking off he rose to the earth. He then extended it on the lotus leaf. In as much as he extended it, that is the extension of the extended one. This became about. From this the earth derives its name Bhūmi. Further, in the Taittirīya Āraṇyaka it is said that the earth, was *raised by a black* boar with a hundred arms". The Śatapatha

Brāhmaṇas states, "She was only so large, of the size of a span. A boar called Emit raised her up. Her lord, Prajāpati, in consequence prospers him with this pair and makes him complete". In the Rāmāyaṇa also it is stated that Brahmā "be became a boar and raised up the earth". In the beginning all was water through which earth was formed. There arose Brahmā the self-existent, the imperishable Viṣṇu. He then becoming a boar rose up this earth and created the whole world. The Viṣṇu Purāṇa gives the following exposition of the subject; At the close of the last age, the divine Brahmā endowed with the quality of goodness awoke from his night of sleep and beheld the universal void. He, the Supreme Nārāyaṇa, invested with the form of a Brahmā concluding that within the water lay the earth and being desirous to raise it up, created another form for the purpose. And as in the preceding ages he had assumed the shape of a fish or a tortoise, so in this he took the form of a boar. Having adopted a form universal soul plunged into the ocean. According to Vāyu Purāṇa, the form of a boar was chosen, because it is an animal delighting in water. Another version of this myth is that a demon named Hiraṇyākṣa propitiated Brahmā by penances and received a boon that exempted him from hurt by god, man or beast. But while enumerating all possible form of beings from whom he claimed exemption, he omitted through an over sight, to include the boar in the Veda while Brahmā was asleep, and dragged the earth into his abode in the nether region under the waters; and Viṣṇu assuming the form of a boar, killed him with his tusks, regained the Vedas and caused the earth to float once again. The boar is described in the Vāyu Purāṇa as ten yojanas in breadth and a thousand yojanas in height;—his color dark and his roar like thunder. His bulk was vast as a mountain; his tusks were white, sharp and fearful; fire flashed from his eyes like lightning; and he was radiant as the sun. His shoulders were round, fat and large, he strode along like a powerful lion, and his haunches were fat, his loins slender, and his body were smooth and beautiful. The Avatāra is represented as a human begins except for the face, which is that of a boar, having four arms bearing the usual ayudhas. Image of Varāha is almost invariably associated with Bhūdevī—the earth goddess. In addition to iconographical of Varāha, Padmapurāṇa gives an esoteric meaning to this form, indicating that the form and various limbs of Varāha represent the components of a sacrifice giving significance to each and every part of the body of this deity. Varāha is represented in various forms, the more important, being the following—*Bhū Varāha* : Vaikhānasāgama indicates that this form has the face of a boar with body of a man the right leg being bent, resting on the hoods of Ādiśeṣa on which is seated Bhūmādevī, whom the deity would be embracing with his lower right hand and the other left hand holding her legs. *Lakṣmī Varāha* : Here the main image is seated on pedestal, having the right leg hanging down and the left bent to seat Lakṣmī on his thigh embracing her with his left hand, while the right is in Abhaya Pose. *Yajña Varāha* : Seated image on a siṁhāsana just as Lakṣmī Varāha, but instead of Lakṣmī, Bhūdevī is shown as seated on his left thigh. *Kevala Varāha* : Standing image of Varāha alone, having the two lower arms bent at the elbow so that they would be shown as resting on the hips. **4. Narasiṁha**—Viṣṇu assumed the form of a man-lion to kill Hiraṇyakaśipu, the brother of Hiraṇyākṣa who had been slain by Varāha. Hiraṇyakaśipu too, like his brother, propitiated Brahmā and obtained a boon, which gave him immunity from all conceivable forms of danger. He could not killed by god, man or beast. He could die by day nor by night; neither inside nor outside his home. This protected; he proceeded to claim divine honours for himself and prohibited all forms of worship in his kingdom. But his own son Prahlāda was an ardent devotee of Viṣṇu, and the lad was caught red-handed in the act of worshipping that deity. Hiraṇyakaśipu advised his son to give up his devotional exercises, but Prahlāda refused. He was flogged and sent to a preceptor notorious for his atheistic doctrines. On his return from his teacher, Prahlāda was however found to be as ardent devotee of Viṣṇu as ever. This enraged Hiraṇyakaśipu beyond all measure and, highly exasperated her commanded serpents to fall upon his disobedient and insane son and bite him to death. The serpents did their worst, but Prahlāda felt them not. The snakes cried out to the king "our fangs are broken our jeweled crests are burst; there is fever in our hoods, and fear in our hearts; but the skin of the youth is still unscathed. Have recourse, O King of the Daityas, to some other expedient". Other forms of torture followed. One day, while Hirarṇyakaśipu was sitting in his palace and speaking to his son on the fallacy of Viṣṇu worship, the latter began to chant the praises of Viṣṇu. "Where is your Viṣṇu?" Asked Hiraṇyakaśipu in a rage. "Everywhere" replied Prahlāda. "Is he in this pillar"? "Yes" replied. Then I kill him, said the demon–king and getting up kicked the pillar. Out of the pillar sprang fort Narasiṁha, and he tore Hiraṇyakaśipu to pieces. It is said the incident took place by evening and since man-lion is god, neither beast nor man, the provisions of Brahmā's boon were respected to the letter. The Narasiṁha Avatāra is represented with the body of a man having the face of lion. There are many forms of Narasiṁha, varying considerably in representation of this form known. *Girijā Narasiṁha*—The Girijā Narasiṁha is represented as in the form of sthānaka and āsana. In standing form, he is represented with four hands, having the cakra and the saṅkha in the upper ones, while the lower are in abhaya varada poses, having a ferocious lion's face. Yoga Narasiṁha. He is also represented as a seated mūrti either in sukhāsana when he is named Yoga Narasiṁha. *Lakṣmī Narasiṁha*—Here Narasiṁha is represented as Devī is being seated on his left thigh of Narasiṁha. *Ugra Narasiṁha*—It is more ferocious, were it is represented as tearing the demon, having him on his thigh. The pañcarātrāgama describes this Ugra Narasiṁha form as terrible like flaming fire, he has a lion face, with a human body, furious fangs, a protruding tongue, an open mouth, a thick mane and muscular chest. He stands in the alidha posture in an angry mood and splits the breast of the giant, thrown flat upon his thigh with his sharp nails of both hands. Sometimes this variety has more than four hands, up to even sixteen hands. *Yajñaka Narasiṁha*—He is depicted as seated on the shoulder of Garuḍa. **5. Vāmana** Bali grandson of Prahlāda ruled his kingdom well and wisely but was ambitious. He decided to enlarge the frontiers of his kingdom and began to perform a great sacrifice. Indra the king of the god was troubled, as it was evident that Bali's object was to acquire the celestial kingdom and drive away the gods from their abode. He consulted his preceptor Bṛhaspati who confirmed his fears and added that as Bali's sacrifice had gone too far, nothing could be done to prevent his conquest of Indra just then, and the gods, would be well advised to leave their kingdom. This was done. Afterwards penances and prayers propitiated Viṣṇu and he took birth, as the son of Bṛhaspati. The child was deformed dwarf. When he reached boyhood he went to Bali begging alms and Bali, the famous for his generosity, told the dwarf he could have anything he wanted. The dwarf made Bali promise on oath that he would give him three paces of land. The pigmy then grew to inconceivable proportions and measured the three worlds in two paces. There was no more land for the third pace and Bali was accused of not having kept his promise and sent to then ether region. A legend tells us that Bali was much devoted to his subjects and begged Viṣṇu to permit him to visit his lost kingdom once a year and that Viṣṇu agreed. Images of Vāmana or dwarf aspect of this avatāra lower panel are very rare according to Hemādrī, it is a fat young Brahmacārin with ill formed limbs, having two arms holding a staff in one hand a kamaṇḍalu in the other. There are no important shrines dedicated to this aspect. However the forms of Trivikrama is more popular and well represented. There are three forms in this particular aspect according to the level up to which the left leg of the deity is raised up to the right knee, navel or forehead. Trivikrama images have form two to eight hands carrying the usual weapons of Viṣṇu. In some sculptural representations Brahmā could be shown as offering Araya at the uplifted toe of Viṣṇu's leg, with Śiva on the other side in añjali pose. Down below, representation of King Bali, his queen, Śukarācārya his preceptor are also known. **6. Paraśurāma**—The story of this avatāra indicates a caste-conflict between Brahmins and Kṣatriyas in which the former were victorious. Viṣṇu is said to have been born as a militant Brāhmin to annihilates the Kṣatariyas who had become proud and begun oppressing Brahmins. Jamadagni, a Brahmin hermit, who lived in the woods, had a faithful and virtuous wife who was the mother of five sons. One day she went to the river to bathe and, as ill luck would have it, saw in the river a handsome man sporting with a damsel. She looked at the amorous pair, took pleasure in voluptuous thoughts and even desired to enjoy the company of the handsome man. On her return to the hermitage her husband "beholding her failed from her perfection and shorn of the luster of her sanctity" reproached her and was exceedingly worth. All the sons of the hermit were, at that time out in the woods gathering berries. They came home one by one and Jamadagni asked each of them to kill his mother. Four sons refused to become matricides. The angry sage cursed his disobedient sons and they became idiots. Lastly came Parśurāma, the youngest to whom Jamadagni said, "Kill thy mother, who has sinned, and do it without repining". Rāma promptly took his axe and cut off his mother's head. Jamadagni greatly pleased with his son asked him to demon of him any boons he wished. Rāma begged for these boons, "The restoration of his mother to life with forgetfulness of having been slain and purification from all defilement; the return of his brothers to their natural condition; and for himself invincibility in single combat, and length of days. These were granted. He was represented as an elderly person with beard, moustache, Jaṭāmakuṭa having normally two hands carrying an axe and sword. Agnipurāṇa states that he has four hands bearing paraśu, khaḍga, bāṇa and dhanuṣa. There are no particular temples for this deity. **7. Rāmacandra avatāra** "The moon like or gentle Rāma, the hero of the Rāmāyaṇa. He was son of Daśaratha, king of Ayodhyā, of the solar race, and was born in the Tretā-Yuga, for the purpose of destroying the demon Rāvaṇa. See Rāma. **8. Kṛṣṇa avatāra**—"The black or dark coloured". This is the most popular of all the later deities, and has obtained such preeminence, that this votaries look upon him not simply as an incarnation, but as a perfect manifestation of Viṣṇu. When Kṛṣṇa is thus exalted to the full godhead, his elder brother Balarāma takes his place as the eighth avatāra. See Kṛṣṇa **9. Buddha**—The great success of Buddha as a religious teacher seems to have induced the Brāhmaṇas to adopt him as their own, rather than to recognize him as an adversary. So Viṣṇu is said to have appeared as Buddha to encourage demons and wicked me to despise the Vedas, reject caste, and deny the existence of the gods, and thus to effect their own destruction. In the Skanda Purāṇa the doctrines he taught are thus summarized, "Viṣṇu as the Buddha taught that the universe was without a creator it is false therefore to assert that there is one universal and supreme spirit, for Brahmā, Viṣṇu and Śiva and the rest are names of mere corporeal beings like ourselves. Death is a peaceful sleep, why fear it? He also taught that pleasure is the only heaven and pains the only hell, and liberation from ignorance the only beatitude. Sacrifices are acts of folly. Lakṣmī is also mentioned as having assume the form of a woman and taught the female disciples to place all happiness in sensual pleasures. **10. Kapila**—Kapila is represented as an old man with beard in dhayāna pose, having a jaṭāmakuṭa, carrying śaṅkha, and cakra and also Śruk, Ajyabhārata, having on either side goddess Svāhā and Svadhā. **11. Vyāsa**—An arranger. This title is common to many old authors and compilers, but it is especially applied to Veda-Vyāsa his arranger of the Vedas, who, from the imperishable nature of his work, is also called Śāśvatas "the immortal". The name is given also to the compiler of the Mahābhārata, the founder of the Vedānta Philosophy, and the arranger of the Purāṇas; all these persons being held to be identical with Veda-Vyāsa. But this is impossible, and the attribution of all these works to one person has arisen either from a desire to heighten their antiquity and authority, or from the assumed identity of several "arrangers". Veda-Vyāsa was the illegitimate son of the Ṛṣis Parāśara and Satyāvatī, and the child, who was of a dark colour, was brought forth on an island in the Yamunā. Being illegitimate he was called Kanina the 'bastard'; from his complexion he received the name Kṛṣṇa, and from his birthplace he was called Dvaipāyana. His mothers afterwards married king Śāntanu, by whom she had two sons. The elder was killed in battle, and the younger, named Vicitravīrya, died childless. Kṛṣṇa Dvaipāyana preferred a life of religious retirement, but in accordance with law and at his mother's request, he took the two childless widows of her son, Vicitravīrya. By them he had two sons, Dhṛtrāṣṭra and Pāṇḍu, between whose descendants the Great War of the Mahābhārata was fought. **12. Dhanvantri**—He is the divine physician having four hands with śaṅkha, cakra and the amṛta kalaśa in the lower left hand and a sruva in the right hand. **13. Puruṣa**—He is shown as seated image with four hand having Śrīdevī and Medini Devī on either side. **14. Hayagrīva**—He is the god of learning, whom Viṣṇudharmottara describes, is white in colour having the face of a horse, sometimes having Lakṣmī on his left lap. He carries in his four hands śaṅkha, cakra and a book .on his left hand, while the lower right hand is in jñānamudrā with a Osary, and is seated on padmāsana. **15. Dattātreya**—He is a combination of the trimūrtis, the image having three heads and six hands carrying the representative of ayudhas of Brahmā, Viṣṇu and Śiva. He is also known as Hariharapīṭhamahāmūrti, and is in standing posture. Usually the vehicles, Haṁsa, Garuḍa and Ṛṣiabha are also represented on the pedestal. **16. Dharma**—He is a minor incarnation, supposed to be the son of Brahmā, having four faces, four arms and four legs. **17. Ādimūrti**—Viṣṇu is shown as seated on the coils of Ādiśeṣa, the left leg hanging and the right one folded and resting on the serpent, seat, having four hands with two Devīs. Sometimes Bhṛgu, Mārkaṇḍeya Brāhmṇa and Śiva in añjali pose standing by his side are also shown. **18. Mohinī**—He is represents as female avatāra that Viṣṇu took once when he distributed the amṛta to Devas and secondly at the request of Śiva, when the latter wanted to curb the arrogance of the ṛṣis of Tāraka forest. She is represented as fine well built woman, almost nude. **19. Kalki**—the 'white horse'. The incarnation of Viṣṇu is to appear at the end of the Kali or

Iron age seated on a white horse, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of creation and the restoration of purity In the Purāṇa Viṣṇu the need for destroying the world and building it a new is thus vividly described—The kings of the earth will be churlish spirit, violent temper, and ever addicted to falsehood and they will inflict death of women, children, and cows; they will seize the property of subjects, be of limited power, and will, for the most part, rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety. The people of various countries intermingling with them will follow their example; and the barbarians being powerful in the patronage of prices, whilst purer tribes are neglected, the people will perish. Wealth and piety will decrease day by day until the world shall be wholly depraved. Property alone will confer rank, wealth will be the only source of devotion passion will be the sole bond of union between the sexes, falsehood will be the only means of success in litigation and women will be the objects merely of sensual gratification. Earth will be venerated only foot its mineral treasures; the Brahmanical thread will constitute a Brāhmaṇa; external types will be the only distinctions of the several orders of life, dishonesty, will be the universal means of subsistence, weakness will be the cause of dependence, menace, and presumption will be the subterfuge for learning liberality will be devotion, and simple ablution will be purification. Mutual assent will be marriage, fine clothes imposed upon them by their avaricious soverigns will take refuge among the valleys and be glad to feed upon wild honey, herbs, roots, fruits, flowers and leaves, their only covering will be the dark of trees, and they will be exposed to cold and wind, and sun and rain. No man's life will exceed than twenty years. Thus in the Kali age shall decay flourish, until the human race approaches annihilation". **20. Ṛṣabha**—son of Nābhi and Meru and father of a hundred sons, the eldest of whom was Bharata. He gave his kingdom to his son and retired to a hermitage, where he led a life of such severe austerity and abstinence, that he became a mere "collection of skin and fibers, and went the way of all flesh". The Bhāgavata Purāṇa speaks of his wanderings in the western part of the Peninsula and connects him with the establishment of the Jaina religion in those parts. **21. Nara-Nārāyaṇa** See Nara-Nārāyaṇa. **23. Yajña** sacrifice Yajña sacrifice. Sacrifice personified in the Purāṇas as son of Ruchi and husband of Dakṣiṇa. He had the head of a deer, and was killed by Vīra-bhadra at Dakṣa's sacrifice. According to the Hari-vaṁśa, he was raised to the planetary sphere by Brahmā, and made into the constellation Mṛga-śīraṣa.

Avatsara Name of a Vedic ṛṣi who belongs Kāśyapa family.

Avenikadharma Name of a Buddhist god.

Aveṣaka Yakṣa.

Avesta A scripture of Parsees. The scripture is divided into five parts. They were Yasna. **2** Visparad. **3** Videvdad. **4** Yashts and **5** Khordeh Avesta. The Yasna gāthās means divine song. It consists of 72 chapters which include 17 cantos of the Gāthās. **2** Visparad means "all spiritual world" and it consist of 23 chapters. **3** Videvdad means "the law against he demons" and consists of 22 chapters. **4** Yashts means 'worship' and it consists of 22 chapters. Each chapter was dedicated to a different deities. **5** Khordh means daily prayers, which consisted of smaller number of section.

Avestan An old Iranian language in which the scripture of the Zoroastrians, collectively called the Avesta is preserved. The extant Avesta can be divided on linguistic criteria into two parts. Although those texts in Gathic Avestan invariably older in their date of composition than those in Younger Avestan, some of the later particularly the Yashts, contain ancient material that clearly predates even Prophet Zoroaster. The most important Gathic Avesta texts are the gāthās, seventeen verse sermons that are the only part of the extant Avesta that can be unequivocally attributed to the prophet Zoroastrian.

Avici One of the eight puissant limbo in Buddhist thoughts of philosophy.

Avidyā It is natural disability of the soul that prevents it from apprehending god as he really is. Man as man can never know god. He should transcend his Upādhīs and become divine to know the divine being.

Avidyāsāgara He was a disciple of Abhayānanda Sarasvatī. His name in his Pūrvāśrama seems to have been Vidyāsāgara. He has written the commentaries on Khaṇḍanakhaṇḍakhādya, Pañcapadika, Brahmasiddhi, Pañcapadika Vivaraṇa, Mahāvidyā Vidambaṇamokṣa Dharama of Mahābhārata Adhyāya Candrikā and independent treatise on Vaiśeṣka system.

Avimukteśvara Liṅga which is found during the reign of Divodāsa, a king of the Vedic Age.

Avindhya Ogre who was intelligent and learned in the ogres family. It participated in the Rāmāyaṇa war.

Avirothi Nanthar A Jain wrote a poem in flowing Kattali Kalithurai meter called Thirunutruanthanthati.

Avalokiteśvara An emanation of Amitābha. Crest Vajra Vāhana a pair of elephants. The name Akṣobhya is first mentioned as a Tathāgata in the smaller recession of the Mitayaus Sūtra which was translated into Chinese between A.D. 384 and A.D. 417. The Vajrayāna pantheon shows that a large number of deities, both masculine and feminine, have emanated from him. The Nepalese Buddhists regard Akṣobhya as the second Dhyānī Buddha and when represented in the Stūpas, he always faces the east. His colour is blue. His left hand rests on the lap while the right rests upon the right knee with the tips of the fingers touching the ground with palm downwards. His Vāhana is a pair of elephants and his rest is the Vajra.

Avvattagavādin Avvattagavādin schism that was laid down by Ācārya Aṣāḍhabhūti, according to him a monk could become a god in this life.

Avyaka Name of Nāga.

Avyaya Name of Ajita Deva.

Ayagapata A Jaina iconography and thought a capsule of respect and deification, invariably embellishing bearing the icon of Jina or some other manifestation of adoration.

Ayapan The hunting god of the Āryan tribes.

Ayasya Name of a Ṛg Vedic Ṛṣi who belongs to Aṅgirasas family. He is said to have lived during the time of Hariścandra. He was contemporary of Kakṣivat and Saradvat. The descendant of Ayasya formed the Ayasya Group.

Ayasya Aṅgirasa Name of a sage to whom many hymns in the Ṛg Veda are ascribed.

Ayenār The name of a god of the south India who is supposed to ride about the fields and guard them from demons. Huge clay horses are placed about his shrine.

Ayodhyā The capital city of Ikṣavāku, the founder of the solar race, and afterwards the capital of Rāma.

Ayomukha Mother Goddess.

Ayu Name of God Agni.

Āyurdana Name of Parvata God.

Āyurveda The Veda of life. The Hindu mythology, consider medicine as an Upaveda when they expressly entitle it Āyurveda. They derive it, as they do the Veda itself immediately from the gods, as the oldest of human writers upon it they mention, first Ātreya, then Agniveśa, then Caraka, then Dhavantari and lastly, his disciple Suśruta. The first three names belong specially to the two divisions of the Yajus, but only to the period of the Sūtras, and the school development of this Veda. The medical works bearing these titles can in no case therefore be of older date than this. How much later they ought to be placed is a point for the determination of which we have at present only the limit of the 8th century at the close of which, according to Ibn Beithar and Albiruni the work of Caraka, and according to Inb Abi Usaibiah, the work of Suśruta also, were translated in to Arabic. That Indian medicine in Pāṇini's time already attained a certain degree of cultivation appears from the name of various diseases specified by him though nothing definite results from this. A work on Medicine, attributed to Dhanvantari, and sometimes regarded as a supplement to the Atharva-Veda. Dhanvantari is named in Manu's law book and in the epic, but as the mythical physician of the gods, not as a human personage. In the Pañcatantra two physicians, Śālihotra and Vātsyāyana, whose names are still cited even in our own day are repeatedly mentioned, but although, this work has been translated into Pahlavī in the 6th century. The prime object of

Āyurveda is the preservation of human life, of animals and even of plants. The Āyurveda leans heavily on the philosophies of the Sāṁkhya, Yoga and the Vaiśeṣika. It adopt the Vaiśeṣika principles in so far as the dravya guṇavijñāna, the tridoṣa theory and the saptadhātus are concerned and the Sāṁkhya principles regarding the Pañcabhautic body and its relation to Puruṣa Prākṛt. The two most important classical texts of Āyurveda are the Caraka Saṁhitā and the Suśruta Saṁhitā. In the former importance is given to internal medicine and in the later surgery enjoys a special position. It should be noted that medicine and surgery were in vogue together, although a particular school emphasizes either surgery or medicine. Indian surgery was both an art and science and the Indian surgeons had attained a high degree in this field.

Ayurvratam Name of Śiva.

Ayus The first born son of Purūravas and Uravaśī, and the father of Nahuṣa, Kṣattra Vṛddha, Rambhā Raji and Anenas.

Ayuṣmatsya God Śiva.

Ayusmatsya Name of Nāga.

Ayyannadīkṣita He was the disciple of Śrīdhara Veṅkateśvara, otherwise known as Ayyavai of Tiruvisanallur near Tiruvidaimarudur. He seems to have been the son of one Veṅkaṭakavi author of Rādhā Mādhava Saṁvāda and other works and the brother country. He is the author of Visa Tātparya Nirṇaya.

Azān The Muhammad calls to prayer, chanted by the Mullā or Muezzin from the minaret of the mosque. The call is "god is great, I bear witness there is no god, but one god, is bear witness that Muhammad is His prophet, come to pray, come to salvation, prayer is better than sleep, god is great there is no god but one".

B

Babalal The Yogis Purāṇa Bhāgata was a well known in Punjab. His views generally resembled with Kabīr. He was born A.D. 1590 in Mālwā lived and taught in the Punjab.

Babhrūvāhana Son of Arjuna and Citrāṅgadā, the princess of Maṇipura

Bachhal Mother of Guha.

Badarapacana A famous tīrtha on the river Sarasvati.

Bādarāyaṇa A name of Veda Visa especially used for him as the reputed author of the Vedānta Philosophy. He was the author of the Brahma Sūtras.

Badari The forest of the follows trees or plants situated in the region between Nāga and Kapiñjala.

Badarikā Badari Name of a Holy tīrtha.

Badarīkāśrama A place sacred to Viṣṇu near the Ganges, in the Himālayas, particularly in Viṣṇu's dual form of Nara-Nārāyaṇa

Badava "A mare, the submarine fire". In mythology it is a flame with the head of a horse, called also Haya-Śīraṣa (horse headed).

Baḍavakṛtra An avatāra of Viṣṇu.

Bādhula Śrīnvasacaraya Teacher of Rāmānujadāsa.

Badrīnātha Name of a place where the hermitage of Ṛṣivyāsa is found.

Bagalāmukhī A goddess Śakti.

Bāgamatī Name of a village, which is demanded by Yudhiṣṭhira from Duryodhana.

Bagarvala Another name for Guha.

Bāgha An epithet of god Savitrī, which means Dispenser. This name appears in the Avesta.

Bagrason Name of a place where Bhṛgu Āśrama is located.

Bahiṣta A heaven, the world beyond, reserved for people of good deeds.

Bāhubalī-caritra-śataka This is a Jaina work attributed to the Jaina writer Nemicandra, on the authority of which the statue of Bāhubalī is said to have been raised in 983 A.D.

Bāhudaga Hermits. They lived one night in a village and five nights in a town.

Bāhugava Son of Sudyu. He had a son named Samyati.

Bāhuka An adopted name of Nala, where he transformed into a dwarf.

Bahumūlaka Name of Nāga (Serpent god).

Bahurūpa Name of Rudra.

Bahvṛca A priest or theologian of the Ṛg Veda.

Baitaraṇī A mythical river dividing the earth and the heaven.

Bajri Name of Indra.

Baka Śyeni and wife of Aruṇa. She gave birth to Bakas, Sarasas and Kuraras. **2** A demon, the brother of Alambuṣa, killed by Bhīma.

Bakula A kind of tree under the 21st Tīrthaṅkara Neminātha attained the Kevala knowledge.

Bāla Rāmāyaṇa A drama by Rājaśekhara.

Balabandhi An avatāra of Lord.

Balabhadra Name of Balarāma.

Balabhadrācārya Disciple of Madhavācārya. He belongs to Nimbārka School of thoughts.

Bāla-Bhārata Name of Jaina Mahābhārata, which was written in 11th century. This book consists of 44 chapters with 650 verses. This was written by Amaracandra.

Balabhṛta Name of Indra.

Baladeva Baladeva was Vaiśya by caste and born in a village near Remuna in the Baleśvara sub-division of Orissa, he was a pupil of Vairāgī Pītāṁvara Dāsa and was generally known as Govinda Dāsa. He was disciple of Kanauj Brāhmin. Rādhā Dāmodara Dāsa, the author of Vedānta Syamantaka. Baladeva's most important work is his commentary on the Brahmā-Sūtra otherwise known as Govinda Bhāṣya. This has a sub-commentary on it called Sūkṣma, the name of the author of this commentary is not known; though some to be a work of Baladeva has held it he. Baladeva has also summarized the contents of his Govinda Bhāṣya in the Siddhānta Ratna to which also there is a commentary. He has written Shanty Comida, Prameya Ratnāvalī, commentary on Kāntī Mālā, commentary on Rūpa's Stava Mālā, commentary on Rūpa's Laghu Bhāgavatamṛta Kṛṣṇānandī Govinda Bhāṣya; Siddhānta Ratna, Kāvya Kaustubha, Gīta Bhūṣaṇa, Commentary on the Gītā, commentary on Rādhā Dāmodara's Caṇḍa-Kaustubha, Namartha-uddhikā; commentary on Sahasrama, Cinnebtart Ib Hatadeva's Cabdrakija, Siddhānta Darpaṇa, commentary on Tattvasandarbha. He also wrote commentaries on some important Upaniṣads. He enumerates the following teachers for his succession. They were—Śrīkṛṣṇa, Brahmā, Devarṣi Bādarāyaṇa, Mādhava, Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñāna sindhu, Vidyānidhi, Rajendra, Jayadharma, Puruṣottama, Brahmaṇya, Vyāsa Tīrtha, Lakṣmīpati and Mādhavendra Īśvara.

Baladhi Name of a sage who undertook severe penances to obtain with his immortality, for his son Medhāvī but he could not grant such a boon.

Bāla-Gopāla The boy Kṛṣṇa.

Balahaka Name of serpent god.

Balaka Son of Puru.

Bālakṛṣṇānanda Bālakṛṣṇānanda also called Abhinava Draviḍācārya belongs to the Ānanda Sarasvatī Sampradāya of Advaita Sannyāsīs. He was a disciple of Śrīdharānanada, and was a contemporary of Kṛṣṇānanda Sarasvatī, the author of Siddhānta Siddhanjanam. Śrī Brahmānanda Sarasvatī, the authour of Laghu Candrikā and Nyāyaratnamālā the Vidyāguru of Bālakṛṣṇānanda. His works are commentaries on Īśa, Kena, Kaṭha, Chāndogya, Praśna Upaniṣad and Bhikṣusūtra Bhāṣyavārttika. In his Vārttika he has dealt with some topics not dealt with in the Bhāśya.

Bālakṛṣṇa Kṛṣṇa where Kṛṣṇa is depicted as a child crawling with his right hand holding the ball butter and the left resting straight down. The image is nude with artistic heads dress having the hair dressed in Koṇḍai with peacock plumes and peculiar juvenile jewels.

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Bālandharā Wife of Bhīma and daughter of Kāśīrāja.

Balarāma An incarnation of Viṣṇu. See Avatāra.

Bala-Rāma The elder brother of Kṛṣṇa. When Kṛṣṇa is regarded as a full manifestation of Viṣṇu, Bala-Rāma is recognized as the seventh avatāra in his place.

Balarāmadāsa Author of Balarāmadāsa Rāmāyaṇa in Orissa language that was composed during 15th century A.D.

Bāleya A descendant of Bali, a Daitya.

Balhi A northern country, said in the Mahābhārata to be famous for is horse.

Bali A good and virtuous Daitya king. He was son of Virochana, grandson of Prahlāda, and great-grandson of Hiraṇyakaśipu. His wife was Vindhyāvatī. Through his devotion and penance he defeated Indra, humbled the gods, and extended his authority over the three worlds. In the Mahābhārata he was called Mahābali and his capital was Mahābalipura.

Bali The grandson of Prahlāda, and son of Virochana, and the father of Bāṇāsura. He performed a sacrifice on the north bank of the Narbadā River. There Viṣṇu went in the form of a dwarf Brāhmaṇa Vāman and begged of Bali a gift of three paces, with two paces he occupied the heaven and the mortal world and with the third sent Bali to the lower regions. Viṣṇu became his doorkeeper to make amends to him. He is deathless.

Balika Name of goddess.

Bālin The monkey king of Kiṣkindhya, who was slain by Rāma and whose kingdom was given to his brother Sugrīva, the friend and ally of Rāma. He was supposed to be the son of Indra, and to have been born from the hair of his mother, whence his name. His wife's name was Tārā, and his sons Aṅgada and Tārā.

Baluka A fierce form of Śiva.

Bāṇa A Daitya, eldest son of Bali, who had a thousand arms. He, was a friend of Śiva and enemy of Viṣṇu. His daughter Uṣā fell in love with Aniruddha, the grandson of Kṛṣṇa and had him conveyed to her by magic.

Banahujiva Name of a tree.

Bandā Singh He was born at Rajouri in Jammu State. He was known as Lacchmaṇa Deva in his childhood. Soon after a hunt, he turned ascetic. He became a devotee of the Guru in 1708 and sought his blessings. He gave him a sword, five arrows, a flag and a battle drum and asked him to follow the five commandments.

Bañjigas Sub-division of Liṅgāyatas.

Barabhu God belongs to Rohita clan.

Baraha Chatra Koli of the Buddhist annals in the district of Bastī in Oudh, which contained the residence of Supra Buddha, the father of Māyādevī, the mother of Buddha Viṣṇu, is said to have incarnated here as the boar. It was also called Bhaghrapura.

Barahan The name of a goddess who is supposed to cure swelled hands and feet.

Bārāmūlā A place where Viṣṇu is said to have incarnated as boar.

Baravai Another name in Jaina chronicles for Dvāravatī, which was also called Dvārakā.

Barbari An avatāra of Lord.

Bargava Yoni He is called Bhakti Sāra Yogi or Thirumazhais Aḷvar since he took his birth in Mahīsara Kṣetra or known as Thirumazhisai near Madras. As Purāṇa says his father was Bhṛgu Maharṣi and his mother as Apsarā Kanangani. His principal disciple was Kanikannan Thiruchanda Virtham and the Nammukan Thiru Andhadhi Summing up to 226 songs from the group of Iyarappa. This Avatāra depicts the incarnation of Cakra Ayudha of Lord Viṣṇu.

Bārhaspatya Name of a school founded by Bṛhaspati, which is also called Cārvāka. This school believed the doctrine of Ajita Keśakambalin.

Barhiṣads A class of Pitris, who when alive, kept up the household flame, and presented offerings with fire. Some authorities identify them with the months. Their dwelling is Vaibhraja-Loka.

Bariwafat The fast of the prophet's death, observed by Sunnis on the 12th and by Shiahs on the 28th Rabi-Al-Awwal.

Barṇāva Name of a place where Duryodhana to burn the Pāṇḍavas.

Baroach Bhṛgu Kṣetra, Bhṛgu Āśrama, Bhṛgu Kaccha, the hermitage of rich Bhṛgu.

Barsānā Name of a place where Rādhikā was brought up after her removal from Aṣṭigrāma her birth place.

Bāsava A Brahmin, son of Madirāja and Madamba was the founder of the Vāra Śiva Sect.

Bastī Koli the kingdom of Buddha's maternal grandfather Suprabuddha, forming the portion of the modern district Oudh.

Basukuṇḍa Kuṇḍagāma of the Jainas, the Kotigāma of the Buddhists a suburb of Vaiśālī where Mahāvīra was born.

Bauddha Relating to Buddha, a follower of the religion of Siddhārta the Buddha. The English form Buddhist is more common.

Baudhāyana A writer on Dharmaśāstra.

Bavan The birthplace of Sun god. It is also called Mārtaṇḍa.

Bead The name of the subdivision of the Khatrī caste of which Nānak the first Guru of the Sikhs belonged, thence also the name of a separate sect of the Sikhs founded by Lakṣmī Dās, a younger son of Nānak, when the succession passed from Nānak to Aṅgad who was of the Tihan sub-division.

Behdin A Parsi who is not of the hereditary class of priests, a layman.

Behula She was wife of Khandehro.

Bel Name of a tree.

Belā Name of a flower.

Bellamkoṇḍā Rāmarāyakavi Bellamkoṇḍā Rāmarāyakavi was a versatile writer of Āndhra Deśa. He was born in the year 1875 in a village of Pamidipāḍu in the Narasaraopet Taluk in the Gunjur District. He was a great critic of the philosophy of Rāmānuja. He has written more than 100 works, some of them, have been published some unpublished while many other are known only by their names. His principal works are Bhāgavata Gītā Bhāṣyarka, Vedānta Kaustubha, Śārīrak Chatussūrtī Vicāra. Vedānta Muktāvalī. Ādvaitavijaya; Dehadehibhāva Nirmūlanam, Trimata Samarathanam, Vedānta Saṁgraha, Vedānta Dīpikā, Vedānta Dinakara, Vedānta Tattvamṛta, Advaitānya Mata Khaṇḍanam and Mokṣa Praṣāda.

Bethdin The ecclesiastical courts, to settle disputes in the community on religious matters.

Betta Name of a Jain temple, located on the hillside.

Beyt Island the Island of Śaṅkhoddhara, where Viṣṇu is said to have destroyed a demon named Śaṅkhāsura at this place.

Bhadarīya It was the birthplace of Viśākhā, a celebrated female disciple of Buddha.

Bhadda Yakṣa blessed with a child by the worship of the Yakṣas found in Jainism.

Bhadda Wife of Makkhali Gośala.

Bhaddīya It was a town in the Aṅgadeśa that has identified as Nagara with Bhadaria, eight miles to the south of Bhāgalpur. Buddha and Mahāvīra often visited this place.

Bhadrā Tuṣita god. **2** Name of Nāga. **3** Varṇa Śakti Goddess. **4** Wife of Utathya.

Bhadrā Daughter of Soma and wife of the sage Utathya. She was a famous beauty and attracted the courtesy of Indra to such an extent that he deputed Nārada to fetch her to him. But her husband would not part with her and still she was forcibly carried away. This in furbished that sage who, in his stormy anger swallow like Sāgara, the ocean, drank up the lake of Indra, and the river Sarasvatī with the result that a mighty famine broke out.

Bhadrabāhu A Jaina teacher, according to Merutuṅga, who is not always reliable. He is said to have been the younger brother of Vārāhamihira, the well-known author of the Bṛhat Saṁhitā.

Bhadrabāhu The new leader was a scholar, and Jaina credits him with the authorship of the Niryukti or commentaries on the ten canonical books, and of a book on astronomy that is named after him the Bhadrabāhu Saṁitā. He also wrote what the Śvetāmbara Jaina considers to be their holiest work, the Upasarga Harastotra Kalpa Sūtra. He died in 297 B.C. and was succeeded by Sthurabhadra.

Bhadracāru A son of Kṛṣṇa and Rukmiṇī.

Bhadrakālī Name of a goddess.

Bhadrakālpika Sūtra Name of a doctrine that is based on Buddhism.

Bhadrakārmika Goddess enshrined at Gokarṇa.

Bhadrapāla Deity belongs to Raga family.

Bhadrasena A descendant of Ajātaśatru, who is called Ajātaśatrava, was probably a prince alleged to have been bewitched by Uddālaka, as can be seen from the Śatapatha Brāhmaṇa.

Bhadraśīla In the Divyāvadāna, it is mentioned that Buddha in a former birth was king of Bhadraśīla and was known by the Candraprabhā, he allowed himself to be decapitated by a Brahmin beggar and since then the town is called Takṣaśilā.

Bhadrasundarī Goddess enshrined at Vaikuṇṭha.

Bhadrāśva A Celebrated Horse, Son of Ucchaiḥ-śravas.

Bhaga A deity mentioned in the Vedas, but of very indistinct personality and powers. He is supposed to bestow wealth and to preside over marriage, and he is classed among the Adityas and Viśvadevas.

Bhagamālini Goddess Śakti.

Bhaga-Netra-Ghna "Destroyer of the eyes of Bhaga". An appellation of Śiva.

Bhagata A follower, a worshipper, a saint.

Bhāgava Aṅgiras Name of a teacher.

Bhagavān Name of Rudra.

Bhagavan The holy one, the revered, an epithet of Viṣṇu, also of Śiva, a general name for God.

Bhāgavan Tuṣita god.

Bhāgavata Name of a god.

Bhāgavata Purāṇa The Purāṇa "In which ample details of duty are described, and which opens with the Gāyatrī that in which the death of the Asura Vṛtra is told, and in which the mortals and immortals of the Sārasvata Kalpa with the events that then happened to them in the world, are related, that is celebrated as the Bhāgavata, and consists of 18000 verses". It is placed fifth in all the lists, but he Padma ranks it as the eighteenth, as the extracted it consists of 18000 ślokas, distributed amongst 332 chapters from its being dedicated to the glorification of Bhāgavata.

Bhāgavata-Gītā "The songs of the divine one". A celebrated episode of the Mahābhārata, in the form of a metrical dialogue, in which the divine Kṛṣṇa is the chief speaker, and expounds to Arjuna his philosophical doctrines. The poem consists of 18 sections, which is divided into three sections, each containing six chapters. The author of the work is unknown but he was probably a Brahman, and nominally a Vaiśṇava, but really a philosopher and thinker whose mind was cast in a broad mould. This poem has been interpolated in the Mahābhārata, for it is of much later date than the body of that epic lit is later also than the six Darśanas or philosophical schools, for it has received inspiration from them all, especially from the Sāṁkhya Yoga, and Vedānta. The second or third century A.D. has been proposed as the probable time of its appearance. Kṛṣṇa, as a god, is a manifestation of Viṣṇu, but in this song, and in other places, he is held to be the Supreme Being. As man, he was related to both the Pāṇḍavas and the Kauravas, and in the Great War between these two families he refused to take up arms on either side. But he consented to act as the Pāṇḍava Arjuna's charioteer. When he opposing hosts were drawn up in array against each other, Arjuna touched with compunction for the approaching slaughter of kindred and friends, appeals to Kṛṣṇa for guidance. This gives the occasion for the philosophical teachings of Bhāgavata-Gītā.

Bhagavatī Sūtra Name of a Sūtra, which is derived from Brahmanistic Ideology, but based on Jainism. His Sūtra was published in 1st century B.C.

Bhagavatīsūtra Gośala A disciple of Mahāvīra in the second year of his monkshood and remained with him for six years. He proclaimed himself a Jina and lived in Śrāvastī. He died soon after, some 16 years before Mahāvīra.

Bhagīratha Bhagīratha, the great grandson of King Sagara. He performed severe austerities and brought the heavenly Ganges to the moral world to save his sixty thousand ancestors, the sons of Sagara who lay in the form of ashes under the curse of the Ṛṣi Kapila. Having been brought by King Bhagīratha, the Ganges is called the Bhagirathī.

Bhagīrathī See Bhagīratha.

Bhāī The title given to Sikhs who acquired a name for holiness.

Bhāīlehṇā A disciple of Guru Nānak, who was later known by the name Guru Aṅgad.

Bhairava "The terrible". Name of Śiva and his wife Devī. The Bhairava are eight inferior forms or manifestations of Śiva, all of them of a terrible character. Śiva as the protector of the world is represented as a very fierce image with protruding eyes, and there will be long curved teeth in the mouth, protruding out from the upper lip. He will be represented with strange ornaments like garlands of snakes and skull and even in the headdress, skull will be shown. There are as many as sixty-four types of Bhairva, most of them having ghastly appearance. Bhairava is worshipped in many Śiva temples outside the main shrine, but he is an important deity with village communities for whom small shrines are dedicated in the localities where they live.

Bhairavaghāṭī Jāhnu Āśrama or the hermitage of Jāhnu Muni.

Bhairavanātha A name of Śiva. The god of the temple of Bhairavanātha at Benares is in public estimation the defiled Kotwal of the city, which he supervises under the order of Viśveśvara.

Bhakta A devotee, a follower, a member of a religious sect, especially Dakṣiṇācārī Śākta.

Bhaktha Angri- Renu Thondar Adi. He is called as Vipranārāyaṇa. He was born in a sacred place called Thirumadanguḍi. He was living in Śrīraṅgam and engaged himself in presenting Thiru Thuzhai or Tulasī to Raṅganātha and he daily offered garlands of beautiful and scented flowers to the Lord. He has sung the famous Thirumalai, which is especially in devotion to Lord Śrī Raṅganātha and no others. His Prabandha named Thiruppali Yezhuchi is the most important part of the Thirumozhi group to wake up the Lord everyday. It is also spoken as Thirumalai Ariyar Perumalai Ariyar (i.e.) those who do not know 45 songs of Thirumalai could not know Lord Raṅganātha. Śrī Vanamala of Lord Viṣṇu took the Avatāra of this Thondar Adi Podi Aḷwar.

Bhakti The Sanskrit noun Bhakti is derived from the verb bhaj meaning broadly "to share to posses" and occupies a semantic field that embraces the notions of belonging, being loyal even liking. References to Bhakti by the grammarian Pāṇinī reveal this range of meanings in the 4th B.C and suggest that even in that early period the word's most important usage was in the dominion of religion. Bhakti that comes to mean devotion or love in later literature is one of the central concepts of Hinduism.

Bhālacandra Name of Viṣṇu.

Bhālās A kind of arrows with a point of particular shape.

Bhalraj Name of a tree.

Bhān Sāheb Bhān Sāheb was the leader of the only branch of Kabīr's school that worked in the Kāthiāwāḍ with a living spirit and broad mindedness. He flourished about the first half of the 18th century. His son Kṣem was also famed for his spiritual attainment, but the most influential of Bhān Sāheb's disciples was the untouchable Jīvanadāsa.

Bhāndirā Jakkha Popular Yakṣa deity found in Mathurā.

Bhandiravaṇa Popular Yakṣa deity found in Mathurā.

Bhānu The 20th sutapa god.

Bhānumatī Daughter of Bhānu, a Yādava chief, who was abducted from her home in Dvārakā during the absence of her father, by the demon Nikumbha.

Bhāradvasu Name of a ṛṣi

Bhāradvāja Droṇa—A ṛṣi to whom many Vedic hymns are attributed. He was the son of Bṛhaspati and father of Droṇa the preceptor of the Pāṇḍavas. **2** Any descendant of Bhāradvāja or follower of his teaching. **3** Name of a grammarian and author of Sūtras.

Bharata A hero and king from whom the war-like people called Bharatas, frequently mentioned in the Ṛg Veda, were descended. **2** Son of Daśaratha by his wife Kaikeyī, and half brother of Rāmacandra **3** A prince of the Puru branch of the lunar race. Bharata was son of Duṣyanta and Śakuntalā. Ninth in decent from him came Kuru, and fourteenth from Kuru came Śāntanu. This king had a son named Vicitra-Vīrya, who died childless leaving two widows. **4** A sage who is the reputed inventor of dramatic entertainments.

Bharatarsabha Another name for Viśvāmitra.

Bhārata-Varṣa India as having been the kingdom of Bharata. It is divided into nine Khaṇḍas.

Bhārati A name of Sarasvatī.

Bhāratī Kṛṣṇa Tīrtha Śrī Bhāratī Kṛṣṇa Tīrtha was the disciple of Śrī Śaṅkarānanda and Śrī Vidyātīrtha. His works are Vaiyasika Nyāyamālā, Vākya Sudha Vyākhyā and Virāṭakalā Nirṇaya.

Bhāravi Author of Kirātārajunīya. His original name was Damodara, and said to be hailing from Kerala. He was court poet and good friend of Viṣṇuvardhana. enjoyed the friendship of Siṁhaviṣṇu, the Pallava king and Durvineta, the king of Koṅkaṇ. The books discuss about the story of Arjuna, obtaining Pāśupata Astra from Lord Śiva after a fight with him contains 18 chapters called Sargas. Famous for scholarship expression with deep meaning. Style is an affect; profundity in political thought of India of that time is exhibited here very well.

Bhārgava A descendant of Bhṛgu, as Cyavana, Sannaka, Jamadagni, but more especially used for the latter and Paraśurāma Rāma. Teacher, whose name is specified in the Atharvaṇa Veda.

Bharta The son of Daśaratha born to him from Kaikeyī. He loved Rāma very much, and therefore went to the forest to request Rāma to come back to Ayodhyā to reign, but Rāma did not come back then Bharata kept the sandals of Rāma on the throne and for fourteen years reigned in his name, and when Rāma returned form his exile gave him his kingdom.

Bhartṛhari A celebrated poet and grammarian, who is said to have been the brother of Vikramāditya. He wrote three Śatakas, called 1. Śṛṅgāra Śataka on a mature matter; 2. Nītiśataka, on polity and ethics; 3. Vairāgya Śataka, on religious austerity. These maxims are said to have been written when he had taken to a religious life after a licentious youth. He was also author of grammatical work of high repute called Vākyapadīya and some attributes the poem called Bhaṭṭikāvya to him. The moral verses were translated into French so long ago as Schiefner and Weber also carry 1670. A note at the end of the translation away in Germany. **2** He was a famous logician and grammarian. According to Max Müller, he died on 650 A.D. His great philosophical work is Vākyapadīya, which is more or less Buddhist in its tendencies.

Bhāsa Bhāsa wrote two famous dramas on Rāma, they are Pratimāntaka and Abhiṣekanāṭaka. Probably these were written on the same lines as adopted by Kālidāsa. In Pratimānāṭka there are seven acts, which presents the themes of Ayodhyā and Araṇya sections of the Vālmikī Rāmāyaṇa. In Abhiṣekanāṭaka the poet has shown sympathy towards the two non-Āryan characters Rāvaṇa and Bali.

Bhāsakṛt Name of 20th sutapa god.

Bhāṣā-Pariccheda An exposition of the Nyāya Philosophy.

Bhāskara Name of sun god. It means the creator of light. **2** Author of Bhāskara Rāmāyaṇa stylistic composition, written in the 14th century A.D. in Telugu language.

Bhāskara Dīkṣita Bhāskara Dīkṣita seems to belong to the southern parts. He was the disciple of Kṛṣṇānanda Sarasvatī the author of Siddhānta Siddhanjanam. He was the son of Veṅkaṭapatiyajan. He was the author of Ratna Tulikā, a commentary on Kṛṣṇānanda's Siddhānta Siddhanjana. Both the original work and the commentary are regarded as two of the important works on Advaita.

Bhāskarācārya Bhāskarācāraya was also called Bhāskararoya and Bhāsurānanda. He was the son of Gambhīr Rāya Dīkṣita and Konambā Devī. He was born in Mahārāṣṭra country. His most important works are 1. Setubandha, a commentary on Nityaṣodaśikarṇava of the Vāmakeśvara Tantāra; 2 Varivasya Rahasya; 3 Saubhāgya Bhāskara a commentary on Lalita Sahasranāma; 4 Ratnāloka a commentary on Paraśurāma Kalpa Sūtra; 5 Guptavatī, a commentary on Durgā Saptaśatī. Besides he has written many works on Vedānta, Mīmāṁsā, Dharma Śāstra, Nyāya, Kāvya Prosody and other subjects. But most of his works are known only by their names. He was a good Advaitī. In his Lalitā Sahasranāma Bhāṣya he prays respect to Śaṅkarācārya and in his Bhāvanā Upaniṣad Vyākhyā he was quoted with approval Appayya Dīkṣita's Ślokas "Nityamnirdoṣa Gandham" the first verses of Ratnatraya Parīkṣā, where in it is said the difference of Dharma and Dharmī is due to Māyā alone. Thus he seems to be a follower of Vivarta Vāda.

Bhasma One of the six auspicious symbols.

Bhasmāsura A demon created by God Śiva form a lump of holy ashes. He was given the boon that the person on whose head he kept his hand would be turned to ashes. He began to trouble each and every person and so Viṣṇu took the form of a beautiful young damsel called Mohinī and caused Bhasmāsura to keep his hand on his own head and thus turned him to ashes.

Bhaṭṭāra Son of Kurttalvan and Aṇḍāl. He was also known as Pārāśara.

Bhaṭṭāra Pirañjiyar Disciple of Manavala Mamunigal. He was also known as Alagiya Manaval Jiyar and Melnattu Tolappar, Paravastu, Alagiya Manavala Jiyar, a disciple of Bhaṭṭār Piranjiyar; Suddhāsatvam Anna, a disciple of Vanamamali Jiyar, Kandadi Porerri Nainar, Appillai who wrote a commentary on the Yatirāja Viṁśati, Appillan; Devarājacārya known as Erumbi Appa who wrote the Dinācārya or the daily routine of Manvala Mamunigal.

Bhaṭṭi-Kāvya A poem on the actions of Rāma by Bhati. It is of a very artificial character, and is designed to illustrate the laws of grammar and the figures of poetry and rhetoric.

Bhaṭṭoji Dīkṣita Bhaṭṭoji Dīkṣita the great grammarian was the son of Lakṣmīndhara and brother of Rañjojī Dīkṣita. He belonged to the Mahārāṣṭra country. His works Tattva Kaustubha is directed again the arguments of the Dvaita. He has written several works on Advaita, Dharma Śāstra and Mīmāṁsā. His works on Advaita are 1 Tattva Kaustubha, 2 Advaita Kaustubha, and 3 Tattva Viveka Dīpana Vyākhyā. Among his works are 6 works on Grammar and 18 on Dharama Śāstras.

Bhauma Son of Bhumī. A metonymic of the Daitya Naraka.

Bhauty The fourteenth Manu.

Bhava A Vedic deity often mentioned in connection with Sarva, the destroyer. **2** A name of Rudra.

Bhavabhūti Bhavabhūti wrote Mahāvīracaritra during the first half of 8th century A.D. and in his work Rāvaṇa's hatred towards Rāma has become the prime theme. Uttararāmacaritra is not only the best work of Bhavabhūti it is the best drama of the Rāmāyaṇa. The ending is comedy and this Bhavabhūti's originality and Sītā at the end returns to Ayodhyā with Rāma.

Bhavaliṅga A division of Liṅgasthala. It has no parts and is to be perceived by faith. It is simple sat not conditioned by space or time, and is higher than the highest.

Bhavamālinī Goddess Śakti.

Bhaviṣya Purāṇa "This Purāṇa, as its name implies, should be a book of prophecies foretelling what will be". It contains nearly 7000 stanzas.

Bhaviṣyottara Purāṇa See Bhaviṣya Purāṇa.

Bhavānī One of the names of the wife of Śiva.

Bhikha Bhikha who lived about A.D. 1720 was the disciple of Gulāl Sāheb and the Guru of Gobind Sāheb.

Bhikkahunda Hermits. They would eat nothing except what had been obtained by alms and would not take cow milk. They are considered identical with Buddhist monks.

Bhikṣāṭana Ugra form of Śiva.

Bhikṣāṭanamūrti This represents Śiva, when he went to the Ṛṣi of Tāraka forest as a beautiful nude-wandering mendicant. He is represented as nude figure walking on a pair of high sandals, carrying the skull, kettledrum, antelope and trident in his hands. While many forms are in Sambhaṅga pose, some are bent elegantly in tribhaṅga pose.

Bhikṣu Buddhist Mendicant, Beggar one who has adopted the religious life. He is called also Parivrājaka (wanderer) a son of Buddha a son of Śākyas.

Bhikshu saṅgharashita Indian philosophic writer cum author of a survey of Buddhism.

Bhikṣusaṅgharakṣita Bhikṣu Saṅgharakṣita, Indian philosophic writer cum author of a survey of Buddhism, which was published in 1959.

Bhikṣu-Gītā It contains Śrī Kṛṣṇa teachings to Uddhava to illustrate the truism that wealth leads to misery.

Bhīma Name of the father of Damayantī. A name of Rudra or of one of his personifications. 2 Name of a Buddhist god. 3 The second of the Pāṇḍavas and born to Kuntī form the Mantra given her by god the wind. Even as a boy he was very powerful and even in play threatened Duryodhana and others. He learned the art of wielding the mace form Balarāma, Kṛṣṇa's brother. He had the strength of ten thousand elephants. He killed many demons such as Baka, Hiḍimb, Jarāsandha and Kicak. He lived with king Virāṭ in his retirement as Balava, and was in charge of the royal kingdom. He killed all the hundred sons of Dhṛtarāṣṭra,

Bhīma Nātha Prabhu Name of a teacher who was well versed in Anubhava Sūtra of Māyī-Devī, based on Śaivāgama.

Bhimak The ruler of Vidarbha, known also as Bhishmak. He was the father of Rukmiṇi.

Bhīmaśaṅkara Name of one of the twelve great Liṅgas.

Bhīma-Sena A name of Bhīma.

Bhṛgu A Brāhmaṇa ṛṣi, the will born son of Brahmadeva of the line of Jamadagni. Once there was a dispute among the Ṛṣis as to who was the highest amongst the three gods. Bhṛgu who was sent to decide, treated Brahmā and Śiva disrespectfully, for which they were angry with him. Lastly he went to Viṣṇu, but finding him asleep he kicked him on his chest. This did not anger Viṣṇu, and this test made Viṣṇu the highest of the three. The mark of this kick is called the Śrīvītsa.

Bhiṣaka Name of a Ṛṣi.

Bhīṣma Son of king Śāntanu of the lunar race born to him from the river Ganges. At the desire of his father he viewed not to claim the throne, and remained a bachelor till death. His father was pleased with his vow, and gave him the boons that he would die at will. He was a disciple of Paraśurāma, but had defeated him once. When Arjuna hit him in battle from behind Śikhaṇḍī he laid on a bed of arrows, till the sun entered the summer solstices and then dies. After the war he preached Dharamarāja and about religion.

Bhīṣmaka An appellation of Śiva. **2** King of Vidarbha, father of Rukmin and of Rukmiṇī, and the chief wife of Kṛṣṇa.

Bhīṣmabhāgini An epithet of Vajragandhārī.

Bhiuchcha Hermits. They were the disciples of Bhṛgu.

Bholānāth An epithet of Śiva. Also in Kumaun, a demon who is ruler or guide of the spirits of the dead.

Brahmara Name of an Animal.

Bhṛgu-Aṅgiras Name of a family belongs to Ṛg Veda.

Bhṛguatharvan Name of a Ṛg Vedic Ṛṣi who belongs to Bhārgava Family.

Bhṛgu A Vedic sage. He is one of the Prajāpatis and great Ṛṣis, and is regarded as the founder of the race of the Bhārgavas, in which was born Jamadagni and Paraśurāma.

Bhṛgu Āśrama The hermitage of Ṛṣi Bhṛgu in the district of Balia.

Bhṛgus Roasters, consumers. A class of mythical beings who belonged to the middle or serial class of gods. They are connected with Agni, and are spoken of as producers and nourishes of fire, and as makers of chariots.

Bhṛṅgī Name of Andhaka.

Bhṛṅgīśa Bhṛṅgīśa, is a very ardent devotee of Śiva? So exclusive was his devotion that he is said to have even ignored the consort of Śiva Umā, who was part and parcel of her Lord. His sole business in life, to which he had, pledged himself, was only to circumambulate the Śiva aspect of the deity and no one else. To test his faith the god assumed the form of Ardhanārīśvara in which the goddess was given a half of Śiva's body. Undaunted by this new form, Bhṛṅgī took the form of a beetle and bore through the united body, continuing to go round the portion that was Śiva's half. The goddess was enraged and cursed him to become emaciated in body day by day. So Bhṛṅgī grew thin and was even unable to support himself. With the grace of Śiva, he was given a third leg to support his frail body. So Bhṛṅgī is represented as a very old thin man with three legs.

Bhṛkuṭī Arms four, colour yellow, the names of Bhṛkuṭī, who accompanies as a minor goddess, some varieties of Avalokiteśvara. When she accompanies Khasarpaṇa, she is yellow in complexion and four armed carrying in the two lefts hands the tridaṇḍi and kamaṇḍalu. One of two right hands is raised in the attitude of doing homage, while the other carries the rosary. The Buddhists as a principal goddess also worship her and two Sādhanas in the Sādhanamālā are devoted to her worship. She is described as the goddess should be conceived as four arms, one faced yellow in complexion, three eyed blooming with youth, as showing the varada mudrā and the rosary in her two right hands and carrying the tridaṇḍi and the kamaṇḍalu in the two left, as stamped with the effigy of Amitābha and as sitting on the moon supported by the lotus. **2** An emanation of Amitābha. **3** A variety of Yellow Tārā. **4** An accompanies of Avalokiteśvara.

Bhū Name of a goddess. She is not often individually represented except as the other Ubhanyanchiar of Viṣṇu when she stands on his left side. She has a Nilotpala flower in her right hand, while the left one hangs loose. Bhūdevī is also represented as being seated on the Viṣṇu as Varāhāvatāra when she was brought back from the depths of the ocean after slaying Hiraṇyākṣa, the demon who stole the earth and hid it in the ocean.

Bhūmikammiya Hermits found in the side of river Ganges, when Mahāvīra visited it administered ashes to the people, they suffering from fever.

Bhujjo bhujjo koyakaraka Hermits found in the side of river Ganges, when Mahāvīra visited it they administered auspicious baths for procuring good luck. They are also known as Abhiogias.

Bhulle The name of the subdivision of the Khatrī caste to which Amar Dās, the third Sikh Guru belonged, also the name of the sect of Sikhs founded by the son of Amar Das when the succession passed not to him but to Rāma Das of the Sodhi sub-division.

Bhūmī The earth.

Bhūmīsparśa Bhūmisparśa also called Bhūmīsparśaṇa or the Bhūsparśa is the name of a Mudrā. The right hand exhibiting the Mudrā has the palm turned inward and the fingers outstretched with the tips touching the ground? This Mudrā should be distinguished from the Varada Mudrā in which case the tips do not touch the ground and the palm instead of being turned inward is turned outward. The deity showing the Bhūsparśa Mudrā must sit in the Vajraparyaṅka attitude.

Bhūriṇi An accompanies Padmanaṭeśvara of Buddhist deity. She is depicted as yellow in colour, carrying in her hands the wheel and the blue lotus.

Bhūri-Śravas A prince of the Balhikas and an ally of the Kauravas, who was killed in the Great War.

Bhuṣuṇḍīs A kind of weapon perhaps of the nature of firearms.

Bhūta A ghost, imp, goblin. In the Vāyu Purāṇa their mother is said to have been Krodha (anger). The Bhūtas are attendants of Śiva, and he is held to be their king. According to Buddhism, a class of mischievous spirits or hobgoblins who, without any provocation what ever, are supposed to injure men and destroy them mysteriously.

Bhūtadāmara Colour—black as collyrium , appearance—terrible, arms—four, symbols—Vajra and Tarjanī name of a Buddhist god. The Sādhanas in the

Sādhanamālā describe the form of Bhūtadāmara who is terrible and awe-inspiring with ornaments of snake, canine teeth, and garlands of skulls. The worshippers should conceive himself as who is wrathful in appearance, round whose person radiate fiery flames, who is four armed terribly angry, and is resplendent like a broken lump of collyrium, wields the Vajra in the right hand and shows the Tarjanī in a threatening attitude in the left, whose face appears terrible with bare fangs, who is decked in ornament of eight serpents has the garland of skulls on the crown, is capable of destroying the three worlds, laughs horribly, trumpets loudly and is the lord of the three worlds, who stands firmly in the Pratyaidha attitude, is respelling like myriad's of suns, and tramples under his feet, the god.

Bhūtadāmāra One of the Buddhist deities emanating from the Dhyāni Buddha Akṣobhya, depicted in the Sādhanamālā, as terrible, fear inspiring, with snakes, canine teeth and skull garlands for ornaments.

Bhūtamsa Name of a ṛṣi.

Bhūtasantapa Demon.

Bhūteśa Lord of beings or have created things. A name applied to Viṣṇu, Brahmā and Kṛṣṇa as 'lord of the Bhūtan, it is applied to Śiva.

Bhūta Yogi It is applied to Śiva.

Bhuthat Aḷvar He took his birth in a place called Thirukadan Mallai, which is now known as Mahabalipuram. His devoted songs are called the Erandam Thiru Andhadhi forming the second part of Iyarppa containing about 100 songs. This is the incarnation of Gadā of Lord Viṣṇu.

Bhūteśvara The lord of demons, a name of Īśva, in his lower aspect as a mere destroyer.

Bhuvana Name of Rudra.

Bhuvaneśa An avatāra of Śiva enumerates in the Śiva Purāṇa.

Bhuvaneśvarī Hindu goddess.

Bhuvar-Loka See Loka.

Bibhatsu Loathing. An appellation of Arjuna.

Bibhīṣaṇa The brother of Rāvaṇa. He remonstrated with his brother for kidnapping Sītā, and advised him to return her to her husband. Rāvaṇa did not like the advice, so Bibhīṣaṇa went over to the side of Rāma. On the death of Rāvaṇa, Rāma seated him on the throne of Laṅkā.

Bighnāntaka Asana Pratyalidha colour Blue Symbols Trajanipāśa and Vajrabighnāntaka is closely associated with three gods Padmāntaka, Yamanāṭaka and Prajñānāṭaka, who are generally represented as guardians of the gates in Maṇḍalas. Bighnāntaka is represented in various form. The name is significant as the word Bighna or obstacle refers to the Hindu god Gaṇeśa. "The worshipper should conceive himself as who stands in the

Pratyalidha attitude is one faced, two armed, has blue complexion carries in his left hand the Tarjanīpāśa, and wields the Vajra in the right is terrible in appearance, has brown hair rising upwards whose seat is on the sun supported by the lotus".

Bihelaga Yakṣa who paid reverence to Lord Mahāvīra when the later was engrossed in meditation found in Jainism.

Bījakarsamika Goddess Śakti.

Bījakarsanika Name of Śakti goddess.

Bilavāsī Hermits. They are lived in caves.

Bilvala Name of goddess.

Bilvapatrikā Name of goddess.

Bilva the Bel Tree. It is held sacred to Śiva, and its leaves are used to worship; the fruit is eaten. The triple leaf is also held to be typical of the three gods of the trimūrtī.

Biṁba An iconic circle in Buddhist iconography in which a worshipper, after merging the two elements of knowledge and means, has to meditate on the entire objective world conceived in the shape of a lump.

Bindrābana The Tulsī grove in which Kṛṣṇa fabled to have been brought up as a cowherd. The spot is also called Nidhban, and is now surrounded on all sides by the streets on the modern town of Bindrābana.

Bindupava Name of Nāga.

Bīrbhūm Image of Mañjuvara. See Mañjuvara.

Biśeśvara The poison god, a name of Śiva from his having swallowed the poison when the gods and demons churned the ocean.

Bismillah The name of the formula. In the name of God the most merciful with which all letters and public documents among Musalmąns are inscribed; which is repeated on the killing of any animal for food, and which is worn as a talisman against the evil spirits.

Bithoor It was the capital of Rāja Uttānapāda, father of the celebrated Dhurva, and the hermitage of Vālmīki, the author of the Rāmāyaṇa.

Bkah-gdams-pa Name of a Buddhist sect found in Tibet.

Bkah-rgyud-pa Name of a Buddhist sect found in Tibet.

Black Yajur Veda One of the part of Yajur Veda, which is also called as Kṛṣṇa Yajur Veda. It has been preserved in four recessions viz. the Maitrayāṇi Saṁhitā, the Kaṭhaka Saṁhitā, the Kapiṣṭhala Kaṭha Saṁhitā and the Taittiriya Saṁhitā. The Maitrāyaṇī Saṁhitā consists of four books subdivided into fifty-four lessons. The Kaṭhaka Saṁhitā is nearly related to it in language. The Kapiṣṭhala Kaṭha Saṁhitā, which consists of forty-eight chapters, has been preserved only in fragments. The Taittirīya Saṁhitā comprises seven books sub-divided into forty-four lessons. All these recessions form a closely connected group and are essentially the same in character, being somewhat older than the recessions of the white Yajurveda.

Blue Colour The blue colour of Akṣobhya is associated with the terrible deities in the Sādhanamālā and with the gruesome rites in the Tantra.

Blue Tārā Name of a Buddhist goddess. 1. Ekajaṭā—She may have several forms with the blue colour and bears the image of her sire Kṣobhya on the crown in all cases. All her forms have been described in the Dhyāni Buddha Akṣobya including the terrible form, which goes by the name of Vidyujjvalakarali with blue colour, twelve faces and twenty-four arms. 2. Mahācīna Tārā—She also bears the image of Akṣobhya on the crown. She gets the name of Mahācina Tārā as she is believed to come from Mahācīna, the place where she was originally worshipped. She is the subject of the Mahācīnakrama Tantra and has been incorporated wholly into the Hindu Tantric Pantheon.

Bodhendra Yati Bodhendra Yati was the disciple of Girvanendra Sarasvatī and Viśvadhikendra Saraswatī. It is not clear if both these are one and the same. In some of his work she gives his Guru name as Girvanendra while in the other he gives it as Viśvadhikendra. His works are Advaita Bhūṣaṇa, an epitome of Pañcapadika Vivaraṇa, similar to Vivaraṇopanyāsa of Vidyāraṇya. A commentary on Śrī Ācārya's Atmobodha Hariharadvaitabhūṣaṇa, Hariharabhedha Dhikkara, Nāmāmṛta Rasāyaṇam and Nārtha Rasodayam. He is said to belong to 17th century B.C.

Bodhgayā Name of a place that is nearly 10 km south of Gayā, where Buddha attained Buddhahoods below the celebrated Pīpal Tree called the Bodhi Tree. After 6 years of intense austerities which had emaciated his body but not led to the achievement of his spiritual guest, Buddha arrived at a village called Uruvelā, on the bank of the river Nairañjana, which must have been situated near modern Bodh-Gayā, took the food offered him by a milkmaid named Sujanat and sat down under a large banyan tree to meditate. It is said that at this time, Māra the evil, came to tempt him away from the right path but, unable to seduce him went away defeated. While admonishing Māra, Siddhārata touched the earth with his right hand in order to call her to bear the witness to the penances he had performed to earn enlightenment. In later Buddhist symbolism this earth touching attitude came to be associated with the supreme truth came to Siddhāratha In course of meditations here and he became Buddha or the Enlightened One.

Bodhi manda An elevated platform near or within the precincts of a Buddhist shrine in imitation of Buddha's raised terrace under the Bodhi tree at Gayā, which is also known as the Diamond throne. On such a throne, the Buddha and his predecessors sat when they attained enlightenment or the perfect wisdom. This Bodhi Manda is mentioned in the Gayā inscription of Mahānāmanin, which he states that he built one of such structures, which he calls, exalted.

Bodhi rukka A name given to a tree under which a Buddha is claimed to have achieved enlightenments and it differs in respect of every Buddha.

Bodhīya- Gītā Gītā explain how to overcome the desire in order to attain the bliss of God.

Bodi Tree Name of a tree. The fichus religious or Pīpal. Siddhāratha is believed to have become Buddha while seated under a Bo Tree at Gayā, in Bihar and the tree is believed still to exist. The Bo trees now growing at Anurādhāpurā in Ceylon. It is said to be a branch of that at Gayā. The chief object in the story via the Bodhi tree and the seat under it on which Buddha had sat in meditation, formed the nucleus round which the sanctity of Bodha-Gayā grew up. A diamond seat of polished sandstone of Mauryan workmanship resting on pillars, seems to be the earliest relic extant at Bodh-Gayā, and it is not unlikely that the great Buddhist emperor Asoka, who came for pilgrimage to Bodh-Gayā in the tenth year of his reign erected this under the Bodhi tree to commemorate the Master's enlightenment. Aśoka might have, after his usual practice, also erected at the spot a pillar surmounted by an animal, for in a representation now in the Indian museum, a pillar with an elephant capital depicted close to the representation of the diamond throne under the Bodhi tree.

Bodīya Name of a sect, which was founded by Śvetāmbara Śivabhūtī about 699 years after the demise of Mahāvīra. This sect, follows that women's are forbidden from accepting several types of asceticism, such as nakedness, because they are constitutionally unfit, living beings in their organ of generation, between their breasts, in their navel and armpits, their mind is fickle, and devoid of purity, they have monthly courses and they cannot concentrate undisturbed.

Bolhoji Father of Tukārāma. He had two sons named Śivāji and Tukārām.

Book The symbol of Mañjuśrī.

Brāhamaṇa-Gītā The longest and the most important Gītās in the Mahābhārata is Brāhmaṇas-Gita. The name Aṇu-Gītā suggests that the teachings contained in it is according with those of the Gītā. The goal it sets forth is freedom from the cycle of birth, decay and death.

Brāhaspati In the Ṛg-Veda the names Bṛhaspati and Brāhmaṇaspati alternate and are equivalent to each other. They are names of a deity in whom the action of worshipper upon the gods is personified. He is the suppliant, the sacrifice, and the priest, who intercedes with gods on behalf of men and protects mankind against the wicked. Hence he appears as the prototype of the priest and priestly order, and is also designated as the purohita of the divine community. He is called in one place the father of the gods, and a widely extended creative power is ascribed to him. He is also designated as "the shining" and the gold coloured and "having the thunder for his voice". In later times he is a Ṛṣi. He is also regent of the planet Jupiter and the name is commonly used for the planet itself. In this character his car is called Niti Ghoṣa and is drawn by eight pale horses. He was son of the Ṛṣis Aṅgiras, and he bears the patronymic Aṅgirasas. As preceptor of the gods he is called Animiśarācārya, Chaksshas Ijya and Indreya. His wife Tārā was carried off by Soma, the moon, and this gave rise to a war called the Tāraka Māyā. Soma was aided by Uṣanas Rudra and all the Daityas and Dānavas while Indra took the part of Bṛhaspati. "Earth, shaken to her center", appealed to Brahmā, who interposed and restored Tārā to her husband. She was delivered of a son which Bṛhaspati and Soma both claimed, but Tārā at the command of Brahmā to tell the truth declare Soma to be the father and the child was named Budha. There is an extraordinary story in the Matsya and Bhāgvata Purāṇas of the Ṛṣis having milked the earth through Bṛhaspati. Bṛhaspati was father of Bhāradvāja by Mamatā, wife of Utathya. An ancient code of law bears the name Bṛhaspati and he is also represented as being the Vyāsa of the fourth Dvāpara Age.

Brahmā The first member of the Hindu triad, the supreme spirit manifested as the active creator of the universe. He sprang from the mundane egg deposited by the supreme first cause, and is the Prajāpati of all creatures, and in the first place of the Ṛṣis. Brahmā was the father of Dakṣa, who is said to spring from his thumb, and he was present at the sacrifice of that patriarch, which was rudely disturbed by Rudra. Then he had to humbly submit and appease the offended God. The Four Kumāras, the chief of whom was called Sanata Kumāra or by the patronymic Vaidhatara, were later creations or sons of Brahmā. His consort is Sarasvatī, goddess of learning, also called Brāhmī. His vehicle is a swan form which he is called Haṁsa Vāhana. His residence is called Brahmā-Vṛnda. He is said to be red in colour, with four heads facing four directions. The supreme soul of the universe, self existent, absolute, and eternal from which all things emanate, and to which all return. In the Ṛg Veda it is said that in the beginning there was nothing else; there was neither sky, atmosphere, time, light, darkness life or death and this spirit by its own volition formed everything out of itself. Brahmā is regarded as impersonal and the name itself is neuter. In the Śatapatha Brāhmaṇas which represents Brahmā as the active creator.

Brahma Gītā Gītā found in the Skanda Purāṇa and is not modeled on the Bhāgavata Gītā. They discuss about the ultimate reality styled as Śiva.

Brahma Loka See Loka

Brahma Purāṇa In all the lists of the Purāṇas the Brahma stands first, for which reason it is sometimes entitled the ADI. It was repeated by Brahmā to Mārīci and is said to contain 10000 stanzas, but the actual number is between 7000 and 8000. It is also called the Saurapurāṇa because "it is, in great part, appropriated to the worship of Sūrya the sun".

Brahma Ṛṣis They are also known as Prajāpatis. Brahmā created them for populating the universe.

Brahma Sāra A holy place visited by sages like Agastya and even by Yama.

Brahma Sūtras the Brahmā Sūtras are a number of aphorisms, which systematize the whole teaching of the Upaniṣads. Bādarāyaṇa is the author of Brahma-sūtra. They are called Brahma sūtras, because they expound the nature of Brāhmaṇa or the absolute and its relation to man and the world. It is also known as Vedānta sūtras because; Vedānta means the end of the Veda. The Upaniṣads, being the final portions of the Veda, are called Vedānta. And because the sūtras string together the flowers of the Vedānta passages they are called Vedānta sūtras.

Brahma Vaivarta Purāṇa "That Purāṇa which is related by Savarṇi to Nārada, and contains the account of the greatness of Kṛṣṇa, with the occurrences of the Rādhāntarakalpa, where also the story of Brahma–Varāha, is repeatedly told is called the Brahma Vaivarta Purāṇa and contains 18000 stanzas".

Brahma Yāmala Brahma Yāmala speaks of the worship of the local deities. It says in one place that one of the disciples of Kṛdoha Bhairava worshipped the goddess Bṛhodarī on the outskirts of a village called Bṛhodarī and thus attained spiritual knowledge. The two supplements of Brahma Yāmala, Jayadratha Yāmala and Piṅgalamata. Piṅgalamata mention a much greater variety of Tantras and Sādhanas. Piṅgalamata mentions two classes of Tantras belonging to it Kāmarūpī and Uḍḍīyānī. These two are place names Uḍḍiyān a being in the north west and Kāmarūpa being in Assam. It gives a new list of seven supplements to Brahma Yāmala, namely 1. Daurvāsaya 2. Panicika 3. Sārasvatamata. 4. Jayadratha 5. Phetkara 6. Raktadya 7. Lampatadya again is said to have consisted of seven Sūtras—1. Sūtra 2. Uttarasūtra 3. Śaktisūtra 4. Kriyasūtra 5. Vimalajñana. 6. Sarvasanoha. In regard to the transmission of the Tantric lore, the Brahma Yāmala gives an interesting account, according to which Īśvara communicated the secret knowledge to Śrīkantha; the latter incarnated him in a village called Kanavīra near Prayāga. He communicated the Tantras in one hundred and twenty five thousand Anuṣṭubha ślokas to various disciples. One of the recipients was a Bhairava. That Bhairava communicated it to various to her Bhariavas to wit, Krodhabhariava; Kapalabhariava; Padmabhariava, Devadattabhariava 6th century Logical School of Diṅanāga 7-10th century rise of Tantric School. 7th century Śāntideva and Dharmakīriti A.D. Author of Kalpa Sūtra, which gives us the life history of each Tīrthaṅkara or Jaina. Ṛṣabhadeva or Ādinātha stands first in this list.

Brahmadaṇḍa Lokeśvara Name of Buddhist god. He is one faced and four armed, sits in the Lalitā attitude on a lotus and is accompanied by his Śakti who sits on his lap. His two right hands show the Tridaṇḍī and the Varda pose, while the two left show the Ratnakalaśa (vessel containing jewels) and a mudrā with the index and little fingers pointed towards. The Śakti displays the Varada pose in the right hand and the Abhaya in the left. One of the 108 forms of Avalokiteśvara. He is depicted as one faced six armed, sitting on a lotus in the Lalitā attitude with his Śakti seated on his lap. With two hands he reveals the tridaṇḍī and Varada poses, the two left holding the vessel filled with gems.

Brahmakapāla Brahmakapāla or the Brahmaśiraḥ, is the severed head of Brahmā who is credited with four faces with Grey beards in all of them and the crown of Grey chignon. The Buddhist gods, carrying triumphantly the severed head of Brahmā display the aversion of the Buddhist towards the Hindus as well as the superiority of their gods to ṭhe god of the alien faith.

Brahmaloka The loftiest of the divine worlds where dwell the Brahmās comprising twenty heavens, nine generally Brahma worlds, five Suddhavasa, four Arūpa worlds, the Asannasatta and the Vehapp̣hala. Their inhabitants being free from the contamination of feminine company have no sensual desires. They are born in such spheres as the consequence of mighty virtues coupled with considerable meditation.

Brahmamukha The face of Brahmā containing four faces. The Brahmamukha is super imposed on the head of Paramaśva.

Brahmānanda A Buddhist writer who flourished in the middle of 16th century.

Brahmānanda Giri Brahmānanda Giri, was the guru of Pūrṇānanda who flourished towards the third quarter of the 16th century? He was himself the disciple of Tripurānanda. It is not known if the Tantrasāra referred to in his Śaktānanda-Taraṅgiṇī, is identical with the celebrated works of the same by Kṛṣṇānanda. Of his works, the Śaktānanda-Taraṅgiṇī is perhaps the best known and most popular. In 18 chapters it deals with the various rites to be performed in connection with the worship of Śakti. His Tārārahasya in four sections, deals with the rites connected with the worship of Tārā and her various forms.

Brahmānanda Sarasvatī Brahmānanda Sarasvatī was also an important writer on Advaita philosophy. He is popularly known, as Gauḍa Brahmānanda. He was the disciple of Nārāyaṇa Tīrtha. A versatile writer, he has written important and authoritative works on Advaita no study of Advaita philosophy is regarded as complete until one has studied Brahmānandiyam, his brilliant commentary on Madhusūdana Sarasvatī's Advaita Siḍdhi. Brahamānda effectively refuted all the arguments of Rāmatīrtha in his Laghu Candrikā and Gurucandrikā both commentaries on Advaita siddhi and defended the Unassaila ability of Advaita. Besides the two works above mentioned he has written Bindu Ṭīkā, begin a commentary on Madhusūdana Sarasvatī's Siddhānta Bindu, Vedānta Sūtra Muktāvali, a treatise on the Brahma Sūtras, Īśāvāsya Ślokāratha, Īśāvāsya Upaniṣad Rahasya Muṇḍakopaniṣad Rahasya and Mīmāmsā Rahasya. It appears that Brahmānanda studied Vedānta under Śivāramendra Sarasvatī in Kāñcī Maṭha.

Brāhmaṇas Each Veda has got its own separate Saṁhitā of mantras and metrical songs in the form of a prayer book as also Brāhmaṇas containing a critical exposition of the rituals relating to sacrifices and other miscellaneous subjects such as grammar, etymology, astronomy, logic, meter, philosophy. Thus the Ṛg Veda has got attached to it two Brāhmaṇas known as the Aitareya and the Kauṣītaki Brāhmaṇas, while the White Yajur Veda has the Śatapatha Brāhmaṇas which is the most important of all the Brāhmaṇas. The Sāma Veda has got 3 Brāhmaṇas known as Jaiminīya, Pañcaviṁśa and the Chāndogya Brahmaṇa, while the Atharvaveda has got the Gopatha Brāhmaṇa.

Brāhmaṇaspati A Vedic Equivalent of the name Bṛhaspati.

Brahmāṇḍapurāṇa Brahmāṇḍapurāṇa, one of the ten Śiva Mahāpurāṇas describes the episode of goddess Lalitā. The manifestation of the goddess Lalitā is only for the destroyence of Asura Banda. But goddess Lalitā gets her marriage with the Kāmeśvara Śiva. Brahmāṇḍapurāṇa also gives a long description to the festivities in honour of the marriage of Lalitā with Kāmeśvara. Afterwards Lalitā kills many asuras in the battlefield. The third part or the last part of the Purāṇa narrates which glorify the nature of the goddess Lalitā. The manifestation of the seven chambered daughter Mātaṅga manifestation of the guardian diet of the seven chambered Śṛṅgāra and Tripura, seven interior chambers of pearls, abode of Śiva and those of the guardian of quarters, gift of wild flowers and fruits to propitiate the goddess Mahāpadma, Cintāmaṇi chamber and the presiding deity of that chamber glory and greatness of the goddess Kāmākṣī, propitiation of the goddess Kāmākṣī, the art of intertwining fingers in religious worships, the initiation in the fact of the goddess and the meditation on the goddess.

Brāhmaṇī The female form or the daughter of Brahmā also called Śata-Rūpā.

Brāhma-Pura The city of Brahmā. The heaven of Brahmā, on the summit of Mount Meru.

Brahmarṣi Ṛṣis of the Brāhmaṇa caste, who were the founders of the Gotras of Brāhmaṇas, and dwell in the sphere of Brahmā. The names of ten great sages, as pointed out by Manu are Bhṛgu, Pulastya, Pulaha, Kratau, Mārīcī, Atri, Dakṣa, Vasiṣṭhya and Nārada.

Brahmasampradāya Name of a school, which was laid by Dadu. It was also known as Parabrahma Sampradāya.

Brahmasāra A holy place visited by sages like Agastya and even by Yama. From it all the rivers are supposed to flow. There, Mahādeva is always believed to be present. There the Pāṇḍavas performed their Caturmasya.and Rājasūya sacrifices, the Akṣayavaṭa took root, and numerous Brāhmaṇas proceeded to learn from a pious hermit, Samatha, a celibate the Gayā Amṛta Rayasa.

Brahma-Savarṇi The tenth Manu.

Brahmaśīraścchedaka Mūrtī The Varāhapurāṇa narrates the story that Śiva cut off the fifth head of Brahmā for his having officiated at the sacrifice conducted by Dakṣa. This head got stuck to the right palm of Śiva and would not falls off. Later Śiva did penance to Viṣṇu at a place called Kāṇḍiyur when Viṣṇu enabled him to get rid of the skull of Brahmā. Śiva, according to Śrītattavaidhi, is represented as a standing image with the usual weapons of Vajra Śūla in the upper two hands, but carrying the skull in the lower right hand palm.

Brahmaśīrcchedana Ugra form of Śiva.

Brahmāstra A celestial weapon, procured by Droṇa, from Rāma Jamadagneya. It was used by Kuvalāśva, obtained by Vibhīṣaṇa employed by Lakṣmaṇa, Bhīṣma, Rāma Jamadagneya. Karṇa secured it from Rāma Jamadagneya and Arjuna acquired it from Droṇa. As it was shot at Parīkṣita, he was still born but when Kṛṣṇa touched it, with drew and the almost dead Parīkṣita came back to life.

Brahmatantrasvatantra Jiyar I Vedānta Deśikā had a disciple Brahmatantrasvatantra Jiyar I who was in general charge of the Kañci School after Deśikā's death.

Brahma-Veda A name given to the Atharvaṇa or Fourth Veda, the Veda of prayers and charms.

Brahmaviṣṇuśiratnika Name of goddess Lalitā.

Brahma-Yuga See Yuga.

Brahmī Name of Goddess Śakti.

Brāhmi–script According to Ojha, the Brāhmi script was derived during the period of 1000-800 B.C. It was demonstrated graphically and it has maximum number of songs. Indian could have borrowed would not have exceeded 22 for 18 sounds, from Western Asia. This implies that the Indian phonologies and grammarians had not invented letters for about 40/42 sounds.

Brajarāja Son of Śyāmala, wrote a commentary on the Nirodha Lakṣaṇa.

Brajeśvara Bhaṭṭa Disciple of Gokulotsava and author of Brahmavidyā Bhāvanā

Bramaviṣṇustratmikā Name of goddess Lalitā.

Bṛhadbala A Kośala king, overcome by Bhīma during his digvijaya. He attended Yudhiṣṭhira's sacrifice, fought Abhimanyu on the first day of the Mahābhārata battle as Kauśalya in the ranks of Bhīṣma, he fought again on the 8th day of that struggle. He had a lion emblem on his standard, and was again attacked by Abhimanyu who slew him.

Bṛhadratha A Māgadha king son of the ruler Vasu Uparicāra, father of Jarāsandha, whom he installed as a monarch. He killed a demon named Ṛṣabha and from his hide had three drums made.

Bṛhadvāpu Satīya Goddess.

Bṛhmottara Purāṇa See Purāṇa.

Bṛddha Gārgya Gārgya son of Garga was an ancient astronomer. He was so ancient that even the Mahābhārata considered him to be ancient. He wrote the Nakṣatra hymns of the Atharva Veda.

Bṛhad Āraṇyaka The Bṛhad Āraṇyaka Upaniṣad belongs to the Śatapatha Brāhmaṇa, and is ascribed to the sage Yajñavalkya.

Bṛhad-Devatā An ancient works in ślokas by the sage Śaunaka that enumerates and describes the deity or deities to which each hymn and verse of the Ṛgveda is addressed.

Bṛhannāradīya Purāṇa See Nārada Purāṇa.

Bṛhannārayaṇopaniṣad Name of a Upaniṣad.

Bṛhaspati Atharvaṇ Teacher who belongs to Atharva Veda.

Bṛhat Saṁhitā A celebrated work on astronomy by Vārāha Mihira.

Bṛhat Kathā A large collection of tales, the original of the Kathasāritsāgara.

Buddha Gotama Buddha, the founder of Buddhism. Viṣṇu's ninth incarnation. Conscious, enlighten, wise; one who by perfect knowledge of the truth is liberated from existence especially Siddhārtha, the son of Śuddhodana, of the family of Śākya the tribe of Gautama and the caste of Kṣatriya. He lived in the 6th century B.C in the province of Bihar and founded the religion called after his name. His teaching was founded on Brāhmaṇism, and he has been regarded as an incarnation of Viṣṇu. There have been Buddhists in India who rejected Siddhārtha and worshipped an earlier Buddha. Buddhist generally a hold that one Buddha more called Maitreya is yet to appear. He was born at Kapilavastu, the abode of Kapila, and uniformly assigns to Kapila, the reputed founder of the Sāṁkhya system, a far earlier date. Again, it gives Māyā Devī as the mother of Buddha, and here we have an unmistakable reference to the Māyā of the Sāṁkhya. Further it makes Buddha, in his prior birth among the gods, bear the name Śvetaketu—a name that in the Śatapatha Brāhmaṇa, is borne by one of the contemporaries of Kapya Patamcala, with whom Kapila ought probably to be connected. And, lastly, it distinctly ranks Pañcaśikhā, one of the main propagators of Kapila's doctrine, as a demigod or Gandharva. Of the name belonging to the teachers mentioned in Buddhist legend as contemporaries of Buddha, several also occur in Vedic literature, but only in its third or Sūtra stages e.g. Katyāyana, Katyāyanīputra, Kauṇḍinya, Agniveśya, Maitrayāṇiputra, Vatsiputra, Pauṣkaraṣadi, but no names of teachers belonging to the Brāhmaṇa period are found in these legends. The original signification of the word Buddha 'awakened' as a complimentary title given to sages in general. The name Bhagavant, which is also applied to Buddha in particular is likewise a general title of honour still preserved among the Brāhmaṇas to designate Ṛṣis of every kind and is bestowed very specially on Viṣṇu or Kṛṣṇa, while in the contracted form Bhavata, it actually supplies the place of the pronoun of the second person. With reference to the tradition as to Buddha's age, the various Buddhist eras, which commence with the date of his death, exhibit the widest divergence from each other. Amongst the Northern Buddhists fourteen different accounts are found, ranging from B.C. 2422 to B.C. 546, the eras of the southern Buddhists, on the contrary, mostly agree with each other, and all of them start from B.C. 544. Buddha said that there will be twelve schools among my followers hereafter, in which my law will be preserved in the world. These schools will be the repositories of the diversified fruits of my scriptures without priority of my doctrine advocated by these schools. Buddha said that Mahāsaṁghikās and Pi-li were two schools would be formed at first. Within hundred years after my Nirvāṇa a school will be formed called Yeb–wn-in. Again within a hundred years from the formation of this school, another will be formed called Ko–kin-li. Within a hundred years from this another school will arise called To-man. Within a hundred years from this there will be another school formed called Che-tai-ho. Within another hundred years a school will arise called Eastern Mountain. Within a hundred years another school will arise from this Northern Mountain. These seven schools come from the Mahāsaṁghikās, and including the original saṁgha, they are classified as eight schools. From the Sthaviras were formed eleven schools. Within a hundred years from the origin of the above school, there arose another called Yeh–tsai-wu-in. Within a hundred years from this school proceeded another called Yuh-shan. Within a hundred years from this school another will arise, called Vatsiputriyas. Within a hundred years after another school called Dharmottarīyas. Within a hundred years from this another called Bhadrayānīyas. Within a hundred years from this school will come another called Yih-tsai-sho-kwei? Within a hundred years another school will arise from this called Jin-shan. Within a hundred years after this arose another school called Tai-puh-ho-ki. Within a hundred years from this arose the school called Fau. Within a hundred years another school called Ka-hi-pi. Within a hundred years from this another school arose named Sieon –to-lo-ku. The above are the eleven schools derived from the Sthaviras and including their another school comprises of twelve district branches. One hundred and sixty years after the Nirvāṇa of Buddha a city called I-ta-fuh (I for Pa) therefore equivalent to Pa-ta-fuh (Pāṭaliputra) there shall be a king called A-yu (Aśoka) who shall gather the whole of Jambūdvīpa as his empire. In his time the division of the great congregation into schools shall begin. There shall arise a Bhikṣu called Neng and another called Yin-un and another called To-man, these shall assert the necessity of teaching five propositions as a basis of religion instruction. These five points these

1. Profit and increase from other; 2. Ignorance; 3. Doubt; 4. Words according to the religious formula; 5. To obtain reason; In the middle of the century the Mahāsaṅghikās other schools arose as follows—1. Yih-shwo; 2. Chushai kanashwo; 3. Kiu-ku; Again in the middle of a century or so after the Mahāsaṅghikās will originate other school called Shi-chi-lun. Again, in the middle of the two hundred years, the heretical followers of the Mahādeva, taking on themselves the vows of religious ascetics, fixed their abode in Mount Caitya. Again from the Mahāsaṅghikās arose three other schools Chetika, Huh-pi-lho and Uttarasaila. Thus from the Mahāsaṅghikā arose nine schools via Mahāsaṅghikās, Ekavyavahārika, Lokottaravādin, Gokulika, Bahuśrutīya, Shi-chi, Yan-ka, Ho-lo and Uttarśaila. In the middle of the three hundred years form he Sthavira School arose from controversies connected with the canon of the Abhidharma, different schools as follows. 1. Saravastīvādin also called Hetuvāda. 2. Haimavātas. In the middle of the three hundred years against here arose another school called sprang Vatsiputrīyas, from this school sprang another called·Dharmagupta another called Bhadrayānīyas and again, another called Mi li, otherwise named Sanmi-ti, another school called the school of six cities. Again, in the three hundredth years, the Saravastīvādins produced another school Mahīśāsakas from which sprang the Dharmaguptas (so called from the master of the school, whose name was In-chi–lin). Again in this hundredth year, another school sprang from the Saravastīvādins, called Yan-li-sha likewise named Kaśyapīyas. In the four hundred years form the Saravastīvādins sprang another school called Seng Kai-Lin-To, so called from the name of its founder Yeon-to-lo this school was also known as Śautrantika. Thus, from the school of the Mahāsthaviras branch of twelve schools Mahāsthaviras, Haimāvatas, Saravastīvādins, Vatsiputrīyas, Dharmottarīyas, Bhadrayānīyas, and Sammatiyas. The school of six cities, Mahīśāsikas. Dharmaguptas, Kaśypīyas and Śautrantikas. This latter chronology has been recently adopted as the correct one, on the ground that it accords, best with historical conditions, although even it displays a discrepancy of sixty-six years as regards the historically authenticated date of Candragupta. But the northern Buddhists, the Tibetans as well as the Chinese independently altogether of their era, which may be of later origin than this particular tradition agree in placing the reign of King Kaniṣka, Kanerkī, under whom the third Buddhist council was held 400 years after Buddha's death, and on the evidence of coins this Kaniṣka reigned down to A.D. 40 which would bring down the date of Buddha's death to about the year B.C. 370.

Buddha Name of god Śiva.

Buddha Wise, intelligent the planet Mercury, son of Soma, the moon by Rohiṇī or by Tārā wife of Bṛhaspati. He married Ilā. The daughter of Manu Vaivasvata and by her had a son Purūravas. He is also called Praharṣana, Rodhana, and Tuṅga and Śyāmaṅga 'black-bodied'.

Buddhaḍākinī Name of Vajravarāhi. **2** Name of Mahāmāyā.

Buddhaghoṣa The most famous of the commentators on the Ṭipiṭaka was a Brāhmaṇa born in a hamlet near Bodha Gayā. His works were Samantapasadika, Papancasudani, Saratthappakṣiṇi and Dhammapada. He has been ascribed to the first quarter of 5th century A.D.

Buddhakalpa Name of a Buddhist deity. Only one Sādhana gives the description of this god, who is, in all probability, another form of Heruka. The Sādhana says that when Heruka is embraced by Citrasena and he gets the name Buddhakapāla. He has one face and four arms carrying the Khaṭvāṅga, the Kapāla, the Carter and the Ḍamaru, he embraced by his Prajñā, Citrasena and remains in yab-yum. The worshipper should meditate on himself as who is a great hero, the supreme destroyer of blue complexion and gigantic stature, who has ornaments of bones, stands in Ardhaparyaṅka in a dance in high attitude, his decked in garland of heads, hold the effigy of Akṣobhya on the crown, is one faced and four armed who carries the Khatvāṅga and the Kapāla in the left hands and the Kartri and the Ḍamaru in the right, and is embraced in the left by the Prajñā, Citrasena, by name, intoxicated nude and fearless, who with disheveled hair kisses the god incessantly.

Buddhakapāla God belongs to Dveśa family.

Buddhavaṁśa The 14th Book of the Khuddaka Nikāya. This was excluded from the Buddhist canon by the Dīghabhanaka but approved by the Majjhima Bhanakas.

Buddhavarṣa The Buddhist era, it is reckoned from the death of Buddha 543 A.D.

Buddhism The religion founded by Siddhāratha the Buddha. He had lived in the world as a king's son, he had studied Hindu philosophy with Brāhmaṇa hermits, and he had practiced austerity. Then finding all these things vein, and cause of their insufficiency, he began to teach. He did not seek to explain the primary origin of the world or to define or treat of god, but he accepted the world as it was, and only sought to teach men how they might become free from the form of life until he became enlightened. He did not set himself in opposition to the Brahmanical religion, but, accepting it as part of the existing order of things, he explained its words, and customs in a new spiritual sense; associating them also with earlier pre-Āryan ideas. Assaying the doctrines of the transmigration of souls and recognizing the progress of events from cause to effect, he held that the condition of each man in this present life was the consequence of his actions in a previous state and that his actions in this life would determine his further condition. He perceived that what was necessary was not austerity or anything outward but a purification of the heart; he required no temples or priests, or prayers but self-renunciation. To secure this, the means he indicated were companionship with the good, the reflection, and the practice of virtue. Thence forward the disciple's course towards Nirvāṇa was fancifully divided into four stages in which he gradually got rid of the delusion of self, doubt, dependence on rites, sensuality, malevolence, the love of life, pride, self righteousness, and lastly ignorance. Every Buddhist was bound by the Pañcaśīlaya and any who thought it would help him might take the further vows appropriate to an Upāsaka or to a Bhikṣu, but the great object of one and all was top as through the four stages into Nirvāṇa. In course of time. Buddhism and Brahmins became antagonistic and after long rivalry, the former was eventually, in the sixth century A.D. exterminated in India. Out of India the religion became greatly transformed the Buddha became a god and the Bhikṣus priests; temple and idols came into vogue and even a trinity was invented consisting of the Buddha, Dharma or his precepts, and Saṅgha the assembly.

Buddhist A votary of Buddhism, a Bauddha. Buddhist is numerous in Ceylon and Burma, but there are hardly any in India proper.

Buddhti Tuṣita god. **2** The vehicle of enlightenment. The faculty of direct awareness of reality.

Budha Sutapa god. **2** The planet Mercury, son of Soma (the moon) by Tārā, wife of Bṛhaspati.

Budibudaki A religious mendicant who covers his body with ashes.

Buffaloe A characteristic vāhana of Yama.

Bundahishn It is first Pahlavī text studied in Europe. It exists in two recessions, the shorter Indian and the greater or Iranian. The first chapter deals with the creation of the world by Ohrmazd, the wise Lord, and the invasion and pollution of it by the evil spirit, Ahriman. Other chapters describe the ensuing between good and evil predict the resurrection of the dead and the triumph of Ohrmazd, and enumerate the categories of creation and the generation of the legendary heroes of ancient Iran; the text is thus a Zoroastrian Genesis with primary emphasis on the cosmic and ethical dualism of the faith. Much of the Buddhism echoes Avestan syntax and thus reflects ancient teachings, despite the late of it compilation.

Burma Deo A common name for the great god among the Goṇḍs and other tribes.

But The name of a Devī sister to Bahucāraji.

Buxar Siddhāśrama, the hermitage or birthplace of Vāmanadeva, one of the incarnations of Viṣṇu, which took place in this place Viśvāmitra Āśrama, the hermitage of Viśvāmitra, where it is located.—One of the principal school of Black Yajur Veda.

C

Caitya A Great Vaiṣṇava teacher bore at Nadīya probably in 1485 A.D. His parents are Jagannātha Miśra and Śacī Devī; he fist lived at Sytheṭ. He was first known as Biśambara, and his elder brother was Biśvarūpa later known as Nityānanda. He was known for Kīratans.

Caityas The residence of Aṣṭabhuja Mārīci. See Mārīcipicuva Caitya or the Stūpa that represents the Buddhist Universe, is the Buddhist sanctuary sometimes square and sometimes round, with spires or steps in the New Delhi. Each spire or step represents a heaven; the upper most portion being a point that is supposed to be the highest peak of mount Sumeru, a mythical mountain, whence the Bodhicitta loses itself in Śūnya. On the four sides of the Caitya the figures of the Dhyāni Buddha's appear. Vairocana is sometimes present or sometimes absent. The intermediate corners are sometimes occupied by the figures of the Divine Buddhaśaktis or their symbolic representations in the form of Yantras. The Caityas may show further, in the four cardinal points, the Caturmahārajikas, of the quarters namely, Vaiśrāvana, Virupakṣa, Virudhasa, and Dhṛtarāṣṭra.

Cakra Wheel. It is the characteristic symbol of the Hindu god Viṣṇu.

Cakradhara the founder of the Mahānubhāva sect believed to have lived in the beginning of the 11th century A.D. Even though its followers believed in Kṛṣṇa, still they had not faith in Viṭṭhala. Again, they firmly recognized no deities excepting Kṛṣṇa and wore dark clothes probably after the alleged dark colour of that deity. The Cakrapāṇī, enticed in the Caṅgadeva Parasti has been identified by some writers with the Mahānubhāva Cakradhara but this has been rejected, for it has been shown that the Caṅgadeva Pasasti was written by no other than Jñānadeva, in view of several similarities, of this work with other of Jñānadeva which are numerous in number.

Cakrasamvara Tantra The union of Vajravaraṣi with Heruka is the cult of the elaborated Cakrasaṁvara Tantra and the Vajravarāhī Tantra. See Vajravarāhī.

Caliph This title was first given to Abubakr, who was elected successor to Muhammad on the death of the latter. Then followed Omar, Usman Andali. These four form a class by themselves, as they were all relations of the prophet; they led the prayers and preached in the mosque, and resided at Medīnā. Then followed nine Caliphs of the Ommiad family, whose capital was Damascus, and then thirty-seven Abaside Caliphs, Whose capital was Bagdād. All these were kings and not priests. They were of the same tribe as the prophet, but not of his family, and the office under them was hereditary. When the Moongols destroyed Bagdād in 1258 A.D. the survivors of the Abbas family went to Cairo, and there maintained for 260 years a succession of Titular Caliphs without any temporal power. When Selim, the Sultan of Turkey, took Cairo in 1517, he carried away the last Caliph prisoner to Constantinople, and made him Cede to him the title and privileges of his office. Thus the name Caliph at different periods is the designation of four distinct classes of real or nominal rulers. Besides these, during the reign of the Abbasides rival Caliphs set themselves up in Egypt and in Spain.

Caliphate The office of Caliph, the head of Islām according to the Sunnis. The Shiahs do not recognize the Caliphate, but substitute the office of Imām.

Camapura Name of a place where Twelfth Tīrthaṅkara attained his Nirvāṇa.

Campa The capital of Aṅga was an important centre of Jaina activities where Mahāvīra spent three rainy seasons, and Basupūjya, the twelfth Tīrthaṅkara attained his Nirvāṇa at Camapaura.

Campaka Name of a tree. A special tree of Mahāsītāvatī. See Mahāsītāvatī.

Candahar Name of a place, where Buddha's begging pot is removed from Kaniṣka's Dagoba at Peśāwar.

Caṇḍamahārośana Tantra Name of a Tantra, which is first practiced by Caṇḍamahārośana.

Candanabala Daughter of Dadhivāhana was the first female to embrace Jainism shortly after Mahāvīra attained the Kevalaship in 556 B.C.

Caṇḍarośana Colour–Yellow, Appearance–Terrible, Symbols–Sword and Tarjanipāśa—Identification mark left leg touching the ground, Name of Buddhist god. He is also called Mahācaṇḍarośana, Caṇḍamahārośana and Acala. Four Sādhanās are devoted to his worship and he is always represented in wrongdoer. The worshipper should meditate on himself as Śrī Caṇḍamahārośana whose colour is like that of the Atsai flower, and who is also called Acala who is one faced, two armed and squat eyed, whose face appears terrible with bare fangs, who wears a bejeweled head dress, bites his lips with the teeth, and wears on his crown a garland of heads, whose eyes are slightly red, who carries the sword in his right hand and the noose round the raised index finger against the breast, whose sacred thread consists of a white snake, who is clad in tiger skin, whose ornaments consists of various gems, whose left leg touches the ground, while the right is slightly raised, and who has the radiance of the sun.

Caṇḍarośana God belongs to Dveśa family.

Caṇḍavajrapāṇi Name of a Yakṣa .

Caṇḍeśasugraha Ugra form of Śiva represented in the art.

Caṇḍeśvarī Name of a Buddhist goddess. She is found in the Northwest corner that has a red complexion, carries the Kartrī.

Candraprabhā See Arapacana, See Siddhaikavīra.

Candraprabhā Lokeśvara Name of Buddhist god. He is also one faced and two armed and sits in the Vajraparyaṅka attitude on a lotus. He exhibits the Vitrakamudrā in the right hand and carries the stem of a lotus against the breast in the left.

Cane A symbol in the hand of Nandī.

Capa Capa is also called Dhanu, is the bow. It is generally carried in the left hand, with the bow and the arrow Mārīci inflicts pain to the Māras or wicked beings.

Capetadana Mudrā Name of a Buddhist goddess. See Aparājita.

Caraṇadāsa Caraṇadāsa was born in A.D. 1703 in the village Dehara in Alwar, was one of the many whose religious outlook was broadened under the influence of Dārāśukoh. The sect founded by him is noted for its moral purity. His emphasis on purity of life did much to check the corruption prevailing in the society at the time.

Cāravāka Cāravāka, a skeptical thinker who advocated the doctrine that is given at some length in the Gītā, wherein followers of this type of thought are characterized as those of an Asurika nature.

Carayaṇa Carayaṇa, a political philosopher, noted by Kauṭilya who cites the opinion that a king, who showers his favors profusely is like a long stalk of grass. Kauṭilya assigned him that he belongs to the 4th century B.C. then Carayaṇa may be placed prior to Kauṭilya and not later. An inscription dated A.D. 1148 relates how one Carayaṇa was the author of Kāmasūtra.

Carcika A Buddhist deity who accompanies the 16 armed image of Mahākāla god in the Vajrayāna pantheon. She is placed in the south western corner depicted with a red complexion, and the Kartrī and the Kapāla in her two hands.

Carendra Name of a Buddhist god. See Jambhavala.

Carey William Baptist missionary to India regarded as one of the founders of American Protestant Mission in India.

Cariya Piṭaka Cariya Piṭaka, a Buddhist work often placed at the end of the fifteen books of the Khuddaka Nikāya. It consists of the Buddha's prior births depicting the Parami through which he attained enlightenment. Each tales is called a Cariya. The first two Parami are explained with ten stories each, while there are only fifteen in the remaining Parami. These legends in verse have been claimed to be parallels to the corresponding Jātakas in prose and assume a familiarity with the prose stories. They caused some controversy for they rejected by the Dīghabhanakas for inclusion in there on, while the Majjihimabhanakas raised no objection to such an inclusion. A commentary on this work ascribed to Dhammapāla, is a portion of the Paramatthadīpanī and it testifies that the Cariyapiṭaka was preached by the Buddha at the request of the Sāriputra, at the end of the Buddhavaṁśa at the Nigrodharama.

Cātaka A poet who is mentioned with other poets likes Manoratha, Śaṅkhandanta and Sandhimata. They became the court poets of the Kashmir monarch Jayapīḍa. Though some of the verse of Manoratha has been preserved in the Subhāṣitāvalī, nothing has survived of the work of any of these poets.

Catanar A priest of the Syrian church in Southern India.

Caturbhuja Heruka Variety Yab-yum Arms-Four Companion-Svabha Prajñā one

Sādhanā also is devoted to the worships of this particular form of Heruka; here he is four armed and is embraced by his Prajñā who is identical with him in all respects. The four-armed Heruka is similar in all other respects to the two forms described in Hark.

Caturbhuja Sitārā A variety of White Tārā.

Causaṣṭi Yoginīs A class of deities found among the Hindus and Jains. They are described in the Śilpasāra some feeding on corpses some roaming about in the night life friends, some fighting, being quarrel some, with ugly eyes, straight hair, and ghoulish appearance.

Ch'an Name of a Buddhist sect found in China.

Ch'an-tsung Name of a Buddhist sect found in China.

Chain A symbol of Karuppannasami.

Caitanya The name of a Vaiṣṇava sect in Bengal and Orissa. Chaitanya, who was regarded as an incarnation of Kṛṣṇa, founded it in early in the 16th century. The Chaitanyas hold that Kṛṣṇa is the supreme being, and that faith in him is more efficacious than knowledge subjugation of the passions, meditation or anything else. All castes become by such faith equally pure, and all are equally admissible into the sect. Their chief ritual consists in constantly repeating the name of Kṛṣṇa. Hindu mystic whose disciples found the religious movement known as the Caitanya Saṁpradāya, which has been highly influenced in northern part of India.

Caitanya–Chandrodaya The rise of the moon of Caitanya. A drama in ten acts by Kavi Karṇapūra. Caitanya was a modern Vaiṣṇava reformer accounted an incarnation of Kṛṣṇa.

Caitra Ratha the grove or forest of Kubera on Mandara one of the spurs of Meru, it is so called from its being cultivated by the Gandharva Citra-Ratha.

Caitya A monument, a tombstone, a place of sacrifice or worship; a Buddhist Church, a Jain Temple.

Chajju Bhagat The Yogis Pūraṇa Bhagat was a well known in Punjab. His views generally resembled with Kabīr.

Ċakara Chakra is also known as Sudarśaṇa in Sanskrit and Chakrattazhavar in Tamil. It is the discus or the fast revolving wheel that Viṣṇu carries always and with which he destroys his enemies. In iconography, it is represented as a human being with several hands standing inside a circular hollow ring, carrying several weapons, having fierce look.

Cakara Mūrtī According to Śivapurāṇa and Śrītattvanidhi, Viṣṇu is said to have received Cakra from Śiva. The representation of this type is almost similar to that of Chaṇḍeśanagraha from excepting that Viṣṇu will be shown as receiving a the Cakra from Śiva. The processional image in the Śiva temple at Tiruvirkuḍi has a Cakra in his right hand.

Chakora A kind of partridge. A fabulous bird supposed to live upon the beams of the moon.

Chakraperumal Name of Viṣṇu.

Chakravāk Name of an Indian bird, supposed to quench its thirst only from the rain-water in a particular time of planets, conjugation called Swātī, a metaphor for true love.

Chakrāyaṇa Name of a teacher specified in the Cāndogya Upaniṣad

Chākṣuṣa The sixth Manu.

Chammakhaṇḍia Hermits. They either wore a dress on hide or else their religious requisites were made of hide.

Champā Son of Pṛthu-Lakṣa, a descendant of Yayāti through his fourth son, Aṇu, and founder of the city Campā.

Champā The capital city of the country of Aṅga. Traces of it still remaining the neighbourhood of Bhāgalpur. It was also called Mālinī, from its being surrounded with Champaka trees as with a garland it is said to have derived its name from Champā, its founder, but the abundant Champak trees may assert a claim to its designation.

Chāmuṇḍā An emanation of the goddess Durgā sent forth from her forehead to encounter the demon Caṇḍa and Muṇḍa. She is thus described in the Mārkaṇḍeya Purāṇa from the forehead of Ambikā contracted with wrathful frowns, sprang swiftly forth a goddess of black and formidable aspect, armed with a scimitar and noose, bearing a ponderous mace, decorated with a garland of dead corpses, robed in the hide of an elephant, dry and withered and hideous, with yawning mouth, and lolling tongue, and bloodshot eyes, and filling the regions with her shouts. When she had killed the two demons she bore their heads of Durgā, who told her that she should henceforth be known, by a contraction of their names as Cāmuṇḍī.

Chāmuṇḍī A goddess sometimes regarded as a form of Durgā, sometimes as the first of the five Bhūtas. She is the principal of the Kulis worshipped by the Kodagas.

Chan Buddhism Buddhism in China and Zen.

Chaṇḍa Name of Chaṇḍeśa in Tretā Yuga. See Adidāsa Chaṇḍeśa **2** Name a Dvārapālakas. See Dvārapālakas.

Chaṇḍa Rudra and son of Surabhi and Kaśyapa.

Chaṇḍakhaṇḍa A form of Durgā.

Chaṇḍeśa See Adidāsa Chaṇḍeśa.

Chaṇḍesangraha A form of Śiva.

Chaṇḍeśvara Chaṇḍeśvara is another attendant of Śiva. The story of the origin of Chaṇḍeśa is mentioned in the description of Chaṇḍeśanugrahamūrtī. He is usually represented as a standing or sitting image with only a pair of arms in one of which he carries a tanka or axe and the other hand is made to rest on the thigh. Sometimes he is shown with his wife Dharmanti.

Chaṇḍī The goddess Durgā especially in the form she assumed for the destruction of the asura called Mahīṣa.

Chaṇḍidevaga Hermits found in the side of river Ganges, when Mahāvīra. They visited it had hangers as their ritualistic paraphernalia/

Chandler Vans the Lunar race.

Chandra Ketu A son of Lakṣmaṇa.

Chandradeva Name of a ṛṣi who belongs to Kaśyapa gotra. He led the Āryas in the Kashmir valley, and he settled in Kashmir.

Chandraprabhā Surname of Bhadraśīla whose latter birth was Buddha.

Chandraprabhā Lokeśvara Name of a Buddhist deity. He is also one faced and two armed and sits in the Vajraparyaṅka attitude on a lotus. He exhibits the Vitaraka Mudrā in the right hand and carries the stem of a lotus against the breast in the left.

Chandraśekhara Mūrtī This is a representation of Śiva having Candra or the Moon as his head-ornament. There are two types of this image—Kevala, when Śiva alone is represented and Umāsahita—when he has Umā at his side. According to the Kaśyapa Śilpa of the Aṁśumata-Tantra, he stands on a pedestal with level feet—Sāmapada, holding the antelope and the kettledrum or axe in the back arms, while they're ones are in Abhaya and Varada poses. The crescent moon decorates the Jaṭāmakuṭa and the deity has a very pleasing appearance. In the case of Umāsahita Candraśekhara Mūrtī, Umā is represented as standing on the left side of Śiva, with a Nilotapala in right hand and the left-hand hanging loose.

Chandraśekhara Mūrtī See Chandramūrtī

Channa Charioteer of Buddha.

Chāṇūra A wrestler in the service of Kaṁsa, who was killed by Kṛṣṇa.

Chāra A number of men who are pledged to the reading of a certain Śākhā of the Veda, and who have in this manner become one body.

Charaka His parentage and home is not known. His name is explained as a 'spy' on the earth to ascertain the state of health. He brought together the works written by the 6 disciples of Ātreya and consulted other works and compiled his own. The learned Dṛḍhavala, a writer of the Panjāb, afterwards made up the defects of Caraka. Caraka is mentioned in the Mahābhārata. The properties of beef were discussed and ascertained by Suśruta and Caraka who, however, declared it unsuitable to the Indian climate.

Charaka A writer on medicine who lived in Vedic times. **2** One of the chief schools of the Yajur-Veda.

Chāraka Hermits. It is said that they begged alms while moving in company and kept on moving even while eating.

Charaka-Brāhmaṇa A Brāhmaṇa of the Black Yajur Veda.

Charakadhvaryus Name of a teacher who belongs to Black Yajur Veda.

Charakācārya Name of a teacher who belongs to Black Yajur Veda. In the White Yajur Veda, he was dedicated to Puruṣamedha, who is devoted to Duṣkīta or Ill Deed.

Charakpūjā A Ceremony observed in the temples of village deities.

Chāraṇa A Vedic school. A commentator as "a number of men who are pledged to the reading of a certain Śākhā of the Veda, and who have in this manner become one body" explains it.

Chāraṇas The panegyrists of the gods.

Chāravartins A group of demi-gods of Jaina mythology.

Charayaṇīyas A sub-divisions of Charaka school.

Chārchara A form of Kālī.

Chāru Son of Kṛṣṇa and Rukmiṇī.

Chāru-Deha Son of Kṛṣṇa and Rukmiṇī.

Chāru-Deśna Son of Kṛṣṇa and Rukmiṇī.

Chāru-Gupta Son of Kṛṣṇa and Rukmiṇī.

Chāruhāsini Sweet smiles. This epithet is used for Rukmiṇī and for Lakṣmaṇa, and perhaps for other wives of Kṛṣṇa.

Chāru-Matī Daughter of Kṛṣṇa and Rukmiṇī.

Chārvāka A Rākṣasa, and friend of Duryodhana, who disguised himself as a Brahmā and reproached Yudhiṣṭhira for his crimes, when he entered Hastināpura in triumph after the great battle.

Chaturmukha A form of Jaina image.

Chaudamma A village deity.

Chaujjama Dhamma Name of a religion founded by Pārśvanātha, which discuss about enjoying four vows of abstinence from violence untruth, stealing and possession.

Chauṣaṣṭi-Yoginīs A group of goddess.

Cheaman Peruman He as a king, a literature and a devotee. Tradition would have him as the son of a Cera king. His early years were spent in paying visits to Śiva shrines. Ma-Kothaya was his name. According to Periya Purāṇam, he was born at Kodunkalur Chengol Poraiyan abdicated his throne out of pious devotion and his ministers pitched upon the young devotee for the ruler. Cherman consented and rule the kingdom for a few years. His political affairs did not interfere with his devotional life. He patronized poets in his court and was liberal in looking to the wants of the Śiva devotees. Sundarar accompanies him to all places of pilgrimage, and the places visited are named in his composition. Thiruvarur Mummani Kovi was composed at Tiruvarur, Thiru Vannathu Anthathi at Cidambaram and Thiru Kailai Jnana Ula at Kallaimalai.

Chekitana A son of Dhṛṣṭaketu, Rājā of the Kekayas and an ally of the Pāṇḍavas.

Chen-yen Name of a Buddhist sect found in China.

Chhagalin Name of a Brahman, who laid the foundation to the Black Yajur Veda schools.

Chhagalins The name Chhagalins seems to be born by a tolerably ancient Upaniṣad, in Anquetil's Oupnekhat are stated in the Charanavyuha to form a school of the Black Yajus (according to Pāṇinī they are called Chhagaleyins), the same is there said of the Śvetāśvataras. The latter gave their name to an Upaniṣad composed in a metrical form, and called at its close the work of the Śvetāśvatara, in which the Sāṁkhya doctrine of primeval principles is mixed up with the Yoga doctrine of the one Lord, a strange misuse being here made wholly irrelevant passage of the Saṁhitā of the Yajus, and upon this rests its claim to be connected with it.

Chhagaratha Surname of Agni. It means one who rides on a ram.

Chhandas Delight; a sacred hymn;—metrical science, prosody, the name of one of the Vedāṅgas or doctrines necessary for a proper use of the Veda. Some parts of the Veda itself treat of the subject of meter and in the sūtras, the subject is dealt with systematically. Chandas is also the name given to the earliest period of Sanskrit language.

Chhāndoga Another name for the Udgatri priest. **2** A priest of the Sāma-Veda.

Chhāndogya Name of an Upaniṣad of the Sāma-Veda it consists of eight out of ten chapters of the Chhāndogya Brāhmaṇa, the first two chapters are yet wanting.

Chhāndogya Brāhmaṇa Book that belongs to Sāma-Veda and it does not deal with the Soma sacrifice at all, but only with ceremonials relating to birth and marriage addressed to divine beings.

Chhāyā Shade. A handmaid of the sun. Sañjñā, wife of the sun, being unable to bear the fervour of her lord, put her handmaid Chhāyā in her place. The sun, believing Chhāyā to be his wife, had three children by her. Śani, the planet Saturn, the Manu Savarṇī, and a daughter, the Tāpatī river. As mother of Saturn, Chhāyā is known as Śani praśu. The partiality which she showed from these children provoked Yama, the son of Sañjñā, and he lifted his foot to kick her. She cursed him to have his left affected with sores and worms. This made it clear that she was not Sañjñā and brought her back. According to one Purāṇa, Chhāyā was a daughter of Viśvakarmā, and sister of Sañjñā, the wife of sun.

Chhinnamastā Hindu name of Vajrayoginī. **2** Name of a Buddhist goddess of thoughts.

Chidambaranātha Munivara Disciple of Śiva Jñāna Munivara and author of Tiruppathiryur Purāṇam.

Ching-tu Name of a Buddhist sect found in China.

Chirika Hermits. They picked up rags from the roadside.

Chitra Name of Nāga.

Chitra-Sena One of the hundred sons of Dhṛtarāṣṭra.

Chitra-Kūṭa Bṛght–peak. The seat of Vālmīki's hermitage, in which Rāma and Sītā both found refuge at different times.

Chitrāṅgada The elder son of king Śāntanu and brother of Bhīṣma. He was arrogant and proud, and was killed in early life in a conflict with a Gandharva of the same name.

Chitraratha King of the Gandharavas, a serpent demon who was slain by Kṛṣṇa.

Chitravāhana He was father of Chitrāṅgada.

Chitriṇī A consort of Kubera.

Chitsukhācārya Chitsukhācārya is another important and authoritative writer on Advaita. He was the disciple of Jñānottama and the Guru of Śuka Prakāśamuni. He has written several works, the most important of them being Tattva Pradīpikā, also known as Tattva Dīpikā. This work refutes the objections raised against the Advaitic doctrines by the dualists, such as the Takikas. The arguments raised herein provoked a reply from the Mādhavas, Vyāsarāya wrote Nyāyamitra refuting the arguments advanced in the Tattvadīpikā. Besides the Tattvadīpikī, Chitsukha, he has written thirteen other works.

Chuka Name of a place where the hermitage of Kaṇva Ṛṣi is found.

Chunār The birth place of Bhattriharai, the disciple of Vasurata, and author of the Vairāgya Śataka.

Chu-she Name of a Buddhist sect found in China.

Chyavana A sage, son of the Ṛṣi, Bhṛgu, and author of some hymns. According to the Mahābhārata, Chyavana was husband of Aruśi and father of Urva. He is also considered to be the father of Hārīta the name is Chyavana in the Ṛg Veda, but Chyavana in the Brāhmaṇa and later writings. Vālmīki has sometimes been associated with Chyavana. The terminological meaning of the word Chyavana is Charaka, i.e. nomadic, he who roams about, and the Charan poet is a qualified pandit. The roots 'chyu' was not in used or travel in Sanskrit; it was used in the like sense in Old Persian or Indian language. In our myths Chyavana belongs to Bhṛgu clan.

Cintāmaṇī Dhyāni Buddha. The progenitor of the Cintāmaṇī family is the Ratnasambhava of yellow colour, exhibiting the varada. His vehicle is a pair of lions, his Śakti is Mamakī and his Bodhisattva is Ratnapāṇī. The direction of Ratnasambhava is south. The principal members of this family are Jambhala, Ucchuṣma Jambhala, Mahāpratisāra, Vasudhara, Gandhavajra, Gandhahasti, Gaganagañjā, Jambukī, Jñānaketu, Khagarbha, Khandaroha, Lasy, Lamba, Prajñāntaka, Pātālavāsinī, Puṣpa, Pratibhānakūṭa, and the twelve Pāramitās etc. Besides these, all gods and goddesses having yellow colour or placed in the south or in the Nirṛta corner belong to the Cintāmaṇī family.

Cintāmaṇī Lokeśvara Name of a Buddhist god, he is represented as human being with one face and two armed and stands on a lotus. He carries the Piṇḍapatra in his two hands near the waist, except he carries the Caitya in the right hand while the empty left is held under the waist.

Ciraman Ciraman is the name of the poet, as known for the last stanzas of his work Rāmacaritam, who belongs to 12th century AD nothing more, is known about him. He has written in a language, which is an artificial mixture of Tamil and Malayalam.

Citragupta A clerk of Yama, the god of death, who, along with Udīcya and others, are the record keepers of human actions. **2** A son of Indrāṇī, the thousand eyed wife of Indra, who is alleged to have been born of a cow on account of a curse that none of the goddesses should attain motherhood. But by resorting to penances with the object of having a progeny, she fulfilled her desire.

Citrakālī Name of a Yakṣiṇī. See Jambhavala.

Citrakūṭa A mountain where Rāma lived during in exile.

Citramaha Name of Ṛg Vedic Ṛṣi who belongs to Vasiṣṭha genealogy.

Citrāṅgada The elder son of King Śāntanu and Satyāvatī and brother of Bhīṣma. After his father's demise he was installed as his successor. He was arrogant and, early in his life; he had a fight with a Gandharva, his namesake. This Gandharva killed him in this combat.

Citraratha A bright chariot.

Citrasena Name of a Buddhist goddess. **2** The Gandharavas once captured a son of Dhṛtarāṣṭra, a Mahārathī who, like Citrāṅgadā, was also present during Draupadī's svayaṁvara. He attacked Bhīṣma, fought with Abhimanyu, Bhīma, Suśarman and others till ultimately he was slain by Bhīma.

Citraśikhaṇḍins Types of sage, whose names, according to tradition have been handed down to posterity.

Citron A symbol of Jambhala.

Cittadhātu Lokeśvara Name of a Buddhist god with one face and two arms, and stands on the lotus. One of his hands he carries the Piṇḍapatra with the difference that he carries the image of Jina in the right hand and displays the Abhaya pose in the left.

Civikuṇḍalī Name of a Buddhist goddess. See Jambhavala.

Colgong Durvāsā Āśrama, the hermitage of Ṛṣi Durvāsā, situated at 3 km from Colgong in the district of Bengal.

Conch A symbol in the hand of Durgā, Chamuṇḍa, Mahīṣāsuramardinī and

Mahālakṣmī a symbol in the hand of Gajalakṣmī, Govindbhairava, Saṁhāra Bhairava, Indra, Kāma, Kapila, Lalitā, Tripurasundra, Rājarājesvari Skanda, Sarasvatī, Sūrya, Trikantakidevī, Varuṇa, Viṣṇu, Viśavakeśana.

Cook A banner of Skanda.

Corpse A vehicle of Chamuṇḍa. **2** A Vehicle of Ugra Tārā.

Crocodile A vehicle of Gaṅgammā. She represents the presiding deity of the river Ganges. In the epic poem Rāmāyaṇa, where the heroine Sītā is made to worship the goddess Gaṅgā, she promises to offer, on her safe return from exile, fowls buffaloes and wine to that goddess. **2** A vehicle of Varuṇa.

Crow A banner of Jyeṣṭha. **2** A vehicle of Tvarita. The Ślipartra adds that Tvarita rides on a crow and is considered to be a widow.

Cuṇḍa Name of a Buddhist deity, considered an emanation of Vairocana, the Dhyānī Buddha. She is also known by many other names such as Cuṇḍra, Caṇḍra, Caṇḍa, Cundra and Cundravajrī. She is one of the 12 Dhāriṇīs and has been deified in art as the embodiment of the Cuṇḍa Dhāriṇī. It is a Buddhist belief that, by repeating the name of this Dhāriṇī, its vibrations evolve a reproduction of this deity which the worshipper sees and then attains success.

Cuṇḍavarabhāvanā According to the Sādhanamālā Cuṇḍa is the only feminine emanation of Vajrasattva bearing the image of this Divine Buddha on the crown. Cuṇḍa is variously spelt as Cuṇḍa, Cundra and Cundra to whom three Sādhanās are assigned. The worshipper should conceive itself as Ārya Cuṇḍa who is radiant as the autumn moon is one faced and four armed who exhibits the varada mudrā in the right hand and carries the lotus bearing the book in the left, while her two hands are engaged in holding the bowl, who is decked in many ornaments and garments, and bears the image of Vajrasattva on the crown.

Cup A symbol in the hand of Govinda, Bhairava and Kālabhairva. **2** A symbol in the hand of Mahākāli, Mahākāla, and Mahālakṣmī.

Cyavana Ṛṣi and son of Śukra and Paulomi.

D

Dalpat Sufi saints.

Dadhīca Name of a Ṛg Vedic Ṛṣi who belongs to Aṅgirasa genealogy. He was son of Atharvan.

Dadhīci Ṛṣi. His bone has been made as Vajra for Indra.

Dadhikarṇa Name of god Naṭarāja.

Dadhikrava Name of Mārīcī god.

Dadhimuka Snake god and son of Vāsuki.

Dadhyañch A Vedic Ṛṣi, son of Atharvan, whose name frequently occurs the legend about him, as it appears in the Ṛg Veda, is that Indra taught him certain sciences, but threatened to cut off his head if he taught them to any one else.

The Aświns prevailed upon Dadhyañch to communicate his knowledge to them, and to preserve him from the wrath of Indra, they took off his own head and replaced it with that of a horse.

Dadni Door keeper of Lord.

Dādu He was a true follower of Kabīr, who was born of Brāhmaṇa parents in Ahmedabad in 1544 and died in 1603, the village Nārāyaṇa in Rajasthan. He laid the foundation to Brahma Sampradāya. He had two sons and they were Garībdāsa and Maskīndāsa.

Dahana Name of Rudra and son of Sthāṇu.

Daityas Descendants from Diti by Kaśyapa. They are a race of demons and giants, who warred against the gods and interfered with sacrifice. They were in turning victorious and vanquished. They and the Dānavas are generally associated and are hardly distinguishable. As enemies of sacrifice they are called Kratu-Dviśas.

Dakhayānī A name of Aditi as daughter of Dakṣa.

Ḍākinī A kind of female imp or fiend attendant upon Kālī and feeding on human flesh. Name of Vajravarāhī, An accompanies Vajravarāhī.

Dakkhinakulas Hermits found in the side of river Ganges, when Mahāvīra visited it dwelt on the south bank of the Ganges.

Dakṣa-Savarṇa The ninth Manu.

Dakṣa A son of Brahmā who was married to Prasūti. (In some Purāṇas, she is referred to as Asikli). Dakṣa and Prasūti had 5000 sons, known as the Haryāśvas. But the sage Nārada came and told the Haryāśvas that there was nothing to be gained by being addicted to material puruits. They would be better off if they went away to meditate and have never been heard of since. Dakṣa and Prasūti next had a thousand sons named the Śavalāśvas. But Nārada persuaded the Śavalāśvas also to go away and meditate. Dakṣa and Prasūti next had 60 daughters ten of these daughters were married to the god Dharma, 13 of them to sage Kaśyapa and 27 to Chandra.

Dakṣayāna Connected with Dakṣa. A son or descendant of that sage.

Dakṣiṇāgni One of the sacrificial fires, represented by the goddess Savitrī.

Dakṣiṇāgni Name of fire god.

Dakṣiṇamūrti after destroying Kāma, Śiva began to do penance and married again Umā, who was born as Pārvatī, daughter of Himālayas. During the period of his penance, he was conceived as a youthful teacher seated beneath, a banyan tree, teaching aged ṛṣis like Sanatakumāra, whose doubts he cleared by his great silence. This image is usually depicted on the southern wall and gopuram riches of all the central shrines of Śiva. The general posture of this name is to show Him as seated on a rock pedestal, with his right leg bent vertically at the knee and placed on the body of the demon Apasmāra, while his left leg is bent across so as to rest upon the right thigh. Śiva has very calm pleasing countenance, depicting perfect peace, with the mated hair tied up neatly as Jaṭāmakuṭa having four hands, the upper ones holding the ḍamaru and the mazhu while the right lower is in Upadeśa mudrā and the left one either in varada pose, a bundle of cadjanleaves. There are different forms of Dakṣiṇāmūrti. They were Yajñā Dakṣiṇāmūrti, Jñāna Dakṣiṇa Mūrti and Yoga Dakṣinā Mūrti.

Dakṣiṇāmūrti Upaniṣad Name of an Upaniṣad.

Dalāi Lāmā Tibetan Buddhist believes that the Dalāi Lāmā is the incarnation of the Buddhist angelic Bodhisattva Avalokiteśvara, reborn on the earth especially to help the Tibetan people.

Dalbhyeśvara The name of a god supposed to exercise great power over the clouds in procuring rain. In the temple to this god at Benaras, the image is in a cistern and is kept drenched with water.

Dalmau Dalbhya Āśrama on the Ganges, it was the hermitage of Ṛṣi Dalbhya.

Dama According to the Viṣṇu Purāṇa, a grandson of king Marutta of the solar race.

Dama-Ghoṣa King of Chedi and father of Śiśupāla.

Damana A son of Vrī.

Damavahya Ṛg Vedic Ṛṣi who was son of Urukṣaya. He belongs to Aṅgirasas family.

Damayanti The daughter of king Bhīma of the country of Vidarbha and as the wife of King Nala very dutiful.

Dami Sukha God.

Damodara A name given to Kṛṣṇa because his foster-mother tried to tie him ups with a rope round his belly.

Danam Sukha God.

Daṇḍa A characteristic weapon of Hayagrīva.

Daṇḍa Piṅgala An attendant of Sūrya.

Daṇḍacandiśvara Name of god Gaṇeśa.

Daṇḍacaṇḍuśrara Name of Gaṇeśa.

Daṇḍadanātha Varāha A form of Varāhī.

Daṇḍa-Dhārā 'The rod-bearer'. A title of Yama, the god of death.

Daṇḍaka The forest of Daṇḍaka lying between the Godāvari and Narmadā.

Daṇḍapāṇi Name of Kārttikeya. He was Śākya chief.

Daṇḍasuka Name of a serpent.

Dānī Sukha God.

Danta Sudhāmana God.

Dantapurparin Name of elephant.

Danta-Vaktra A Dānava king have Karuśa and son of Vṛddha-Sarma. He took a side against Kṛṣṇa and was eventually killed by him.

Dantura A fierce form of Lord Śiva.

Danu A Dānava. Also mother of the Dānavas.

Dārāśukoḥ Dārā Ṣukoḥ, are not only an emperor, but also one of the greatest mystic philosopher. One of the admirers of Dārā Śukoh was the devotee Sarmad, who was executed during the reign of Auraṅgazeb for the liberality of his religious views.

Daravida Veda Bhāṣyakarar Surname of Periavaccan Pillai.

Darbha Name of a grass.

Darbhavahas Name of a Ṛg Vedic ṛṣi who belongs to Agastyas genealogy.

Dard Sayyid Khvājā Mīr Along with Sauda and Mīr, Dard was part of the first generation of great Urdu poets of Delhi. Born into a well-known Sūfī family and known for his Urdu religious poetry.

Dardura Name of a mountain in the south; it is associated with the Malaya Mountain in the Mahābhārata.

Dariāpanthi The name of a new sect, followers of Dariā Sāheb of Shahabad, near Dumron, they are monotheists and are regarded as a branch of the Kabīrpanthis. They do not allow caste distinctions.

Dariyā Sāheb Dariyā Sāheb was born in A.D. 1676 in Marwar in a Mohammedan family of cotton carders. He worshipped god under the name of Rāma and Parabrahman. The section entitled Brahma Paricarya in his collected poems deals with the mysteries of Yoga. He was son of Pīran Shah, a great devotee of god, who belonged to a well-known Kṣatriya family of Ujjain. His ancestors once ruled in Jagdishpur, is said to have become a Mohammedan under compulsion. Dariyā Sāheb was deeply influenced in his religious life by the teachings of Kabīr. His followers pray like the Mohammedan in a standing posture called Kornis, while their prayers in the sitting posture are known as Sizdā. They do not believe in scriptures, rites and observance, pilgrimages vows, vestments. The worship of images, caste distinctions, the partaking of meat and all forms of violence are all strictly forbidden in this sect.

Darśaṇas Darśaṇas are school of philosophy based again on the Śruti. Each school tries to correlate, systematize and develop the teachings of the various parts of the Veda. There were six Darśanas. They were Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Mīmāṁsā and Vedānta. These Darśanas consists of number of sūtras by the founder in which he gives out his theory. To these is attached an authoritative commentary of a later age. And then there are glosses, and commentaries on the original commentary.

Darśanaupaniṣad Name of an Upaniṣad.

Daruka Kṛṣṇa's charioteer, and his attendant in his last days.

Dāruka The charioteer of Kṛṣṇa.

Dārukavana Name of a forest where Śiva's sport of Bhikṣāṭana.

Dārukṣa An avatāra of Lord.

Dāruṇa Name of a Gandharva.

Darveśa A Mohammedan religion mendicant, a Fakīr

Daśam Grantha the Daśam Granth compiled by Bhai Mani Singh after Guru Govind Singh's death contains more than 1400 pages in Brij Bhāṣā, Persian and Puñjābī. The contents are mythological, philosophical and autobiographical. The two main themes of the Guru's work authentically ascribed to him are in praise of the Almighty and to the power of the sword.

Daśānana 'Ten faced' name of Rāvaṇa.

Dasara An epithet of Gaṅgā or the Ganges as the taker away of ten sins. A festival was formerly held in her honour on the 10th Jyeṣṭha sudh.

Dasarapada A song of the dasaras attached to a temple.

Daśaratha A prince of the solar race, son of Aja, a descendant of Īkṣvāku and king of Ayodhyā. He had three wives, but being childless, he performed the sacrifice of a horse, and according to the Rāmāyaṇa, the chief queen Kauśalyā, remained in close contact with the slaughtered horse for a night, and the other two queens beside her. With the advice of his family Guru Vasiṣṭha he performed a son giving sacrifice, through Ṛṣi Ṛṣyaśṛṅga. Then four sons were born to him from his three wives. They were form Kauśalyā—Rāma; from Sumitrā—Lakṣmaṇa and Śatrughna and from Kaikeyī –Bharata. He loved his sons very much. Rāma was as it were his very life. Kaikeyī was his most beloved wife. Her obstinacy compelled Rāma to go into the forest as an exile and king Daśaratha died through mourning for his son.

Daśarathi Surname of Mudaliyandan.

Dasaśīl The ten precepts to be observed by Buddhist Bhikṣus they forbid, The taking of life, Theft, Sexual intercourse, Lying, The use of intoxicating drinks, The eating of solid food after midday, Being present at places of amusement, Adorning the body, The use of seat above a prescribed height, The receiving of gold or sliver.

Dasasoyarīya Hermits found in the side of river Ganges, when Mahāvīra visited it. An adherent of the Dasasoyarīyas, also known as Suivadi, who took bath after cleaning his body, sixty four times if touched by any body, has also been mentioned. A Dagasoyarīya ascetic, it is said was putting up in the Nārāyaṇakottha in Mathurā. After breaking his three days fast he pretended to have taken cow dung, he never uttered the word woman and observed silence. People were so much attracted by his practice that they offered him robes, food and drink. According to Malayagiri, however, these ascetics were the followers of the Sāṅkhya religion.

Dasras Beautiful. The elder of the two Aśvins, or in the dual the two Aśvins.

Dastur A high priest or bishop among the Parsis.

Dastur Minochihar Yudan Daman Author of book Dadistan-i-Dini is usually confined to a work of about 30000 words. It consists of 92 questions and answers about religious duties, customs and legends, the last of these answers seem to be incomplete, so that a portion of the original work that have been lost.

Dastur Sohrābjī Rustamjī Name of a Priest who belongs to Kadmi sect.

Daśva ādshāh ka Granth The book of the tenth king the name of the second of the two books composing the Sikh scriptures. It is the work of Govind Singh, the tenth guru and of scribes who assisted him, it is metrical and written in Hindi, except the collection of tales at the end, which are in Persian, but, like the rest in the Gurumukhi characters. See Ādī Granth.

Dasyus In the Vedas they are evil beings, enemies of the gods and men. They are represented, as being of a dark colour and probably were the natives of India who contended with the immigrant Āryans.

Dātā Sudhamana God.

Dattātreya Son of Atri and Anasūyā. A Brāhmaṇa saint in whom a portion of Brahmā, Viṣṇu and Śiva, or more particularly Viṣṇu, was incarnate. He had three sons, Soma, Datta and Durvāsās to whom also a portion of the them divine essence was transmitted. A combination of the trimūrtis, the image having three heads, and six hands carrying the representative ayudhas of Brahmā, Viṣṇu and Śiva–Śaṅkha, Cakra, Kamaṇḍalu, Śruva, Triśūla and Khaṭvāṅga. He is also known as Hariharaprapitāmahāmūrti, and is in standing posture. Usually the vehicles Haṁsa, Garuḍa and Ṛṣabha are also represented on the pedestal.

Dayabhaga Law of inheritance. This title belongs especially to the treatise of Jimūta Vāhana, current in Bengal.

Dayakramasaṅgraha A treatise on the law of inheritance as current in Bengal.

Dayatattva A treatise on the law of inheritance in Bengal by Raghunadana Bhaṭṭācārya.

Deer A symbol in the Hand of Śaiva image.

Denuka Name of a demon killed by Balarāma.

Depraver Author of Gīti–Rāmāyaṇa in Assamesse language during 14th century A.D.

Deva A deity, a god, also his representation, and an idol. Also a divine man, a god among men, a king. Also an inhabitant of heaven whence to become a deva, is a euphemism for 'to die'. Deva is added to the name of a god to form a human name.

Deva Maṅgala Teacher who belongs to Viśuddhadvaita School.

Devabhavi An epithet of Surapriya. See Surapriya.

Devācārya Disciple of Kṛpācārya. He belongs to Nimbārka School of thoughts.

Devadarus Name of a Bilva tree.

Devadatta Name of Nāga.

Devadevarṇa Name of god Śiva.

Devadevasa Name of God Śiva.

Devadevata Lokeśvara Name of a Buddhist god. He is similar to Amoghapāśa Lokeśvara with the difference that here the god carries the Vajra, the bow, the Triśūlạ, and the sword in the right, and the bell, the arrow, the jewel and the noose in the left.

Devaka Father of Devakī and brother of Ugrasena.

Devakī Wife of Vasudeva mother of Kṛṣṇa and cousin of Kaṁsa. She is sometimes called an incarnation of Aditi and is said to have been born again as Pṛśiṇī, the wife of king Sutapas.

Devakī piratti Daughter of Tirukkottiyur Nambi.

Devakīnandana Son of Raghunātha and grandson of Viṭṭhala, wrote the Prakāśa, a commentary on the Bala bodha of Vallabhācārya.

Devakīputra Name of Kṛṣṇa.

Devala An avatāra of Lord Viṣṇu.

Deva-Loka 'Mother of the gods'. An appellation of Aditi, Heaven of Devas.

Deva-parvata Same as Devagiri.

Devapura Name of a place visited by Rāmacandra to save his brother Śatrughna.

Devaram A collection of Śaiva Tamil hymns.

Devaraṇi Yakṣa and son of Kubera. He gave birth to Nala Kubera.

Devarat Surname of Yajñamūrti. He was also known as Devamannātha, and Devarāja. Rāmānuja had established a separate Maṭha at Śrīraṅgam for him.

Devarata Name of a Ṛg Vedic ṛṣi who belongs to Kaśuikas genealogy. He was the adopted son of Viśvāmitra, who was early known as Sunaḥśepa, son of Ajigarta. He played certain role towards development of Ṛg Vedic book III.

Devarṣis Ṛsis of the celestial class, who dwell in the regions of the gods such as Nārada.

Devas 8 Kinds of Gods.

Devasena The wife of Kārttikeya.

Devasi Name of goddess Lalithā.

Devasvāmin Father of Viṣṇusvāmin.

Devatā A deity, a divine being, an idol. In the Kunawar hill the Devatās are considered to be spirits that meditate between men and the gods.

Devatā A divine being or god. The name Devatās includes the gods in general, or, as most frequently used the whole body of inferior gods.

Devatādhyāya–Brāhmaṇa the fifth Brāhmaṇas of the Sāma-Veda.

Devayāna A consort of Skanda.

Devayānī The daughter of Śukra and wife of Kārttikeya.

Devendra Name of Indra.

Devesi Name of goddess Lalithā.

Devī Name of Durgā.

Devī Āgama The 77 Āgamas of this school are sub-divided into three Śubhāgamas also called Samaya which teach practices leading to knowledge and liberation 64 Kaula Āgama which teach disgustingly dirty practices supposed to develop magical powers Miśrāgamas aiming at both.

Devī Bhāgavata urāṇa A Śaiva Purāṇa that is by some placed among the eighteen Purāṇas instead of the Śrī Bhāgavata, which is devoted to Viṣṇu.

Devī–Gītā Gītā emphasis the practice of salvation free from the bondage when it comes by means of daily practice. It is in a dialogue between Devī Pārvatī and her father Himavata. It consists of nine chapters.

Devī Mahātmya "The greatness of Devī". A poem of 700 verses, which celebrates the triumphs of Devī over various Asuras.

Devī atana Name of a place where Satī's right arms is said to have fallen.

Devī Yoni Of divine birth. A general name for the inferior gods.

Devikā The river Deva in Oudh. The southern portion of the Sarayu is called Devikā or Deva, whereas the northern portion is called Kālīnadī after its junction with that river in Kumaun. But the Devikā is mentioned as a distinct river between the Gomati and the Sarayu. The junction of the Gaṇḍak, Sarayu, and the Ganges forms the Triveṇī, where the fight between the crocodile and the elephant took place. A river in the Punjab, it appears to be an affluent of the Ravi. The river flowed through the country of Sauvīra, which according to Alberuni, was the country round Muṭṭan. It also flowed through the country of Madra.

Devinda Name of a minor Buddhist god.

Deviopaniṣad Name of an Upaniṣad.

Devīpathan It is one of the Pīṭhas where Satī's right arm is said to have fallen.

Devyupaniṣad Name of an Upaniṣad.

Deyam Name of Sukha god.

Dge-lugs-pa Name of a Buddhist sect found in Tibet.

Dhadhuka Dhanduka, the head quarters of Dhandhuka sub-division of Ahmadabad district. It is the birthplace of Hemacandra, the famous Jain priest and author, who were born here on the full moon day of Kārtika 1145 Vik. Sam.

Dhahima A division of the Ahīrs and Jāṭs.

Dhama An Amitābha god.

Dhammachakka A Pali version of Dharma Cakra, the wheel of law.

Dhammarucikas A Buddhist sect found in Ceylon. A teacher called Dhammaruci, a follower of the Vatsiputriya sect, which branched off from the Therāvadins, brought this sect into existence.

Dhan Name of Rudra.

Dhana Dhana, a peasant and Jaṭ by caste, was born about A.D.1415.

Dhanada Surname of Kubera.

Dhana-Da Giver of wealth. Kuvera the god of riches, an accompanies of Jambhala.

Dhanada Tārā Durgottariṇi Tārā–She has green complexion, lotus as her seat and garments of white colour; she has four arms carrying in the first pair, the noose and the goad, and showing in the second the lotus and Varada Mudra. **Dhanada Tārā**–She carries the book and the rosary in the first pair of hands, while the second pair carries object similar to those held by Dugottariṇī. She has an animal for her Vāhana and is accompanied by eight goddesses originating from the eight syllable of her Mantra, and bears the image of Amoghasiddhi on the crown. **Janguli**–She emanates from Akṣobhya and may have three different colours yellow, white and green. When green, she is four armed and carries the Triśūla the peacock's tail, and a snake, and exhibits the Abhaya Mudrā in the fourth. **Parṇaśavari**–When green, she emanates from Amoghasiddhi and from Akṣobhya when yellow, and as such, both of her forms have already described. She is generally three faced and six armed, but in rare cases may have four arms. The peculiarity of the green variety is that all the three faces are depicted as irritated but smiling.

Dhanañjaya Surname of Agni. It means that conquers riches.

Dhana-Pati Lord of wealth, Kubera.

Dhandhalkaṭhis Cobra worshipping group and it is sub-division of Kaṭhis.

Dhaneśa Name of god Kubera.

Dhaneśvarī God of wealth.

Dhaneśvara Lord of wealth, Kubera.

Dhañjaya Name of a Ṛg Vedic ṛṣi who belongs to Kauśikasa genealogy.

Dhanu tīrtha On the eastern extremity of the island of Rāmeśvaram in the Palks strait, ten or twelve miles from the temple of Rāmeśvara. It was caused by Lakṣmaṇa, piercing the water with his bow. It is called Dhanuṣkoṭi Tīrtha in the Skanda Purāṇa.

Dhanurdhārī Name of goddess Śakti.

Dhanur-Veda The science of archery, the military art.

Dhanvantaramrupam The 12th incarnation of Lord Viṣṇu.

Dhanvantarī Name of a Vedic deity to whom offerings at twilight were made in the northeast quarter. **2** The physician of the gods, who was produced at the churning of the ocean. He was a teacher of medical science and the Ayur-Veda is attributed to him. In another birth he was son of Dīrghātamas and his "nature was exempt from human infirmities, and in every existence he had been master of universal knowledge". He is called also sudhā-Pāṇī "carrying nectar in his hands" and Amṛta "the immortal".

Dharakarīs Name of a mystic school established at Mahārāṣṭra by Jñānadeva

Dharanendra Name of a Yakṣa.

Dharaṇidāsa Dharaṇidāsa was born in 1556 A.D. In a Kāyastha family of the Chapra district. His teachings are also very liberal.

Dharaśakti Goddess.

Dharendra Name of a Yakśa.

Dharma A name of Yama, the judge of the dead, a minor incarnation supposed to be the son of Brahmā having four faces, four arms and four legs. **2** Son of King Pāṇḍu, and born to Kuntī by the mantra of Yamdharma. He was extremely god fearing and kind towards all begins and so was called Ajātaśatru. He was a great lover of truth, and even in times of adversity he did not swerve from it, although he was sharply reproached by Bhīma and others. He performed a horse sacrifice and ruled well. In the end, he seated Parīkṣita on the throne and with his four brothers and Draupadī went into Himālayas to perform austerities. An era is named Yudhiṣṭhira was stared in his name after him.

Dharma An ancient sage, sometime classed among the Prajāpatis. He married thirteen of the daughters of Dakṣa, and had a numerous progeny; but all his children 'are manifestly allegorical, being personifications of intelligence's and virtues and religious rites, and being therefore appropriately wedded to the probable authors of the Hindu code of religious and morals, or the equally allegorical representation of the code Dharma, moral and religious duty.

Dharma Ketu Form of Śiva found in Kaliyuga.

Dharma Sūtras The sūtra literature attached to the Vedas called Aṅgas consisted of three parts via Śrautasūtras, Gṛhyasūtras and Dharmasūtras. The Dharmasūtras related to the rules of practical life, virtue and law. Gotama, Baudhāyana, Āpastamba, Vasiṣṭha composed the principal Dharma sūtras and Viṣṇu. Gotama seems to be oldest of all and belongs to the 6th century B.C. The names of the principal authors of secondary Dharma sūtras were Hārīta, Hiraṇyakeśin, Uṣaṇas, Yama, Kaśyapa and Śaṅkha.

Dharmacakra Lokeśvara Name of a Buddhist god as human being having two hands carrying Piṇḍapatra in his two hands near the waist, except that he carries the Vajra in the right hand and the axe in the left.

Dharmacakra Mañjuśrī Name given to Mañjuvara by the Nepalese.

Dharmacakra Mudrā The Dharmacakra Mudrā is that gesture of hands exhibited by Lord Buddha while preaching his first sermon at Sārnāth. This pose is depicted variously but the most artistic and correct representation of this Mudrā is to be found in the celebrated Prajñāpāramitā image from Java.

Dharmadāsa Dharmadāsa, a disciple of Kabīr, was a merchant by caste, and founded a monastery at Madya Pradesh.

Dharmadhara Mortal Bodhisattvas.

Dharmadhātu Lokeśvara Name of a Buddhist god, who is represented with one faced and two armed and stands on a lotus. He carries the Piṇḍapatra, in his two hands near the waist, with the difference that he carries the Caitya in the right hand while the empty left is held near the waist.

Dharmadhātu Vagīśvara Faces four, hands eight, Āsana Lalitha, the images of Dharmadhātu Vagīśvara are by no means common either in stone or in bronze. He is represented in white complexion, has four faces and eight arms, and bears the five jewels of his tiara; he is clad in celestial garments and displays amorous sentiment. The two principal hands carry the bow and the arrow, the second pair the noose and the goad, the third the book and the sword, and the fourth the Ghaṇṭā and the Vajra. He may have another form exhibiting the Dharmacakra Mudrā in the first pair instead of the bow and the arrow, and in the second pair the arrow and the vessel instead of the noose and the goad.

Dharmaguptikās School of Buddhism. The Dharmaguptikās that branched off from the Mahīṣaskas differed from the latter only on a few minor points. They have had; however, there own literature of the Sūtra, Vinaya, and Abhidharma. This school gained popularly in Central Asia and China.

Dharmakāya Name of a doctrine that is found in the Mahāyānists. The word Dharma Kāya is often explained as the body of the laws; and it may also be remembered that Buddha is said to have told his disciple that his teachings should be recognized as his own immortal body. But the word dharma is generally used in the Mahāyāna texts in the sense of entity; and the Dharma Kāya means the 'that of all the entities, it is in other words the primordial element underlying all that exists.

Dharmaketu an Avatāra of Śiva specified in the Śiva Purāṇa, Name of Sun God.

Dharmaputra Name of Deva Ṛṣi.

Dharma-Putra Son of Dharma. A name of Yudhiṣṭhira.

Dharma-Rāja Yama, king of the dead.

Dharmarāja Adhwari Dharmarāja Adhwari, is a well-known Advaitic writer? His Vedānta Paribhāṣā is a standard work on Advaita Vedānta and all students of Advaita philosophy are expected to read it before staying other books on Advaita. He has written a commentary on Padmapāda's Pañcapadika and Tarka Chūḍāmaṇī, a commentary on Gaṇeśopādhyāya's Tattva Cūḍāmaṇī. He is also reported to have written a commentary on a work of Śaṣdhara. His son was Rāmākṛṣṇa who has written a commentary on Vedānta Paribhāṣā that was called as Śikhāmaṇī.

Dharmāraṇya Four miles from Buddha Gayā in the district of Gayā. It is the Dharmāraṇya of the Buddhist records, visited by numerous pilgrims. A temple sacred to Dharmmasāra exists at this place. It contains the celebrated place to have pilgrimage called Brahmasāra.

Dharmarāja Adhvari Dharmarāja adhvari is also a well-known advaitic writer. His Vedānta Paribhāṣā is a standard work on Advaita, Vednāta and all student of Advaita philosophy are expected to read it before studying other books on Advaita. It deals with the technique of Advaita Vedānta expounded in the terminology of the Naiyāyikas. He belonged to Kandrāmanikkam in the Tanjore district. He has written a commentary on his father's Vedānta Paribhāṣā called Sikhamanai. He has written a commentary on Padmapāda's Pañcapadika and Tarak Cūḍāmaṇī, a commentary on Gangeśopādhyāya's Tattva Cūḍāmaṇī. He is also reported to have written a commentary on a work of Śaṣdhara.

Dharmaśaṅkhasamādhi Name of Vāk.

Dharma-Śāstra Laws book or code of laws it consists of three parts. 1. Rule of conduct and practices judicature penance. The inspired lawgivers are spoken of as being eighteen in number, but the names of forty-two old authorities are mentioned. Manu and Yājñavalkya stand a part by themselves at the head of these writers. They were 1. Atri, 2. Viṣṇu, 3. Hārīta, 4. Uṣaṇas, 5. Aṅgiras, 6. Yama, 7. Āpastamba, 8. Saṁvarta, 9. Kātyāyana, 10. Bṛhaspati, 11. Pārāśara, 12. Vyāsa, 13 &14 Śaṅkha & Likhita, 15. Dakṣa, 16. Gotama, 17. Satātapa & 18. Vasiṣṭha.

Dharma-Savarṇi The eleventh Manu.

Dharmavaja Name of Sun God.

Dhatarattha Mahāraja Lokapālas found in Jainsim.

Dhatra The 10th incarnation of Lord Viṣṇu.

Dhatrī A constellation. **2** Brahmā. **3** Sun god.

Dhatrī Name of Sun god.

Dhattrī Name of Āditya and he had 11 brothers.

Dhaumya The younger brother of Devala and family priests of the Pāṇḍavas.

Dhavalagiri The Dhauli hill in the sub-division of Khurda in Orissa, on which one of the edicts of Aśoka is inscribed. It contains many cave temples, which belongs to Buddhist period.

Dhenki The Dhenki is a log of wood fixed to a pivot, used for husking rice, pounding bricks for mortar. Women, who, by standing on the one end raise it to a certain height and then let it fall by its own weight, generally work it. It is said to be the Vāhana of Nārada, and it is believed that, owing to his blessing, it became an object of worship. A religious teacher, when initiating a disciple into the mysteries of Hinduism told him to say "Dhenki, Dhenki. Nārada, hearing this, was delighted, and coming upon his Vāhana gave him another incantation by which he became perfect and was admitted into heaven. It is worshipped at the time of marriage, at the investiture of a son with the povīta or Brāhmaṇical thread, at the ceremony of giving rice to a child, and on other festive occasions.

Dhirmali The name of a sect of Sikh dissenters, followers of Pṛthivī Chand, the brother and opponent of Arjun, the fifth Guru.

Dhisnis Name of Vedi.

Dhisnya Name of Pratardana God.

Dhosi Cyavuana Āśrama, where the eyes of the Ṛṣis Cyavana was pierced by Sukanyā, a princess of Anupadeśa, whom he afterwards married the Ṛṣi.

Dhṛṣṭa–Dyumna Brother of Draupadī, and commander-in-chief of the Pāṇḍavas armies.

Dhṛṣṭa-Ketu A son of Dhṛṣṭa-Dyumna, **2** A son of Satyadhṛti, **3** A son of Nṛga.

Dhṛtarāṣṭra Grandson of Śāntanu, in the lineage of Puru. Born to Vyāsa through Ambikā, a wife of Vichitravīrya. He was blind from birth, and therefore his brother Pāṇḍu received the kingdom. He had a hundred sons and one daughter. His wife was Gandhārī. He also had a son named Yuyutsu born form a Vaiṣya woman. When Duryodhana, Śakuni and other lives and did other wicked things to destroy the Pāṇḍavas he never forbade them. When finally all his sons died in battle he lived with Dharmarāja for fifteen years. During that period Bhīma always vexed him with curt remarks, which disgusted him, and so he became an ascetic and went to the Himālayas, taking with him Gāndhārī and Kuntī and there they all died.

Dhṛtadharma A Pratardana god.

Dhṛtapād Name of Nāga.

Dhṛtavrata Name of god Śiva.

Dhṛti A śutapa god.

Dhruva An Avatāra of Viṣṇu. The pole star. According to Viṣṇu Purāṇa, the sons of Manu Svaymbhuva were Priyavrata and Uttānapāda. The latter had two wives, the favorite, Suruci, was proud and haughty, the second Sunīti, was humble and gentle. Suruci had a son named Uttama, and Sunīti gave birth to Dhruva. While quite a child Suruci contemptuously treated Dhruva, and she told him that her own son Uttama would alone succeed to the throne. Dhruva and his mother submitted, and he declared that he wished for no other honours, than such as his own actions, should acquire. He was a Kṣatriya, but he joined a society of ṛṣis, and becoming a ṛṣi himself, he went through a rigid course of austerities, not with standing the efforts of Indra, to distract him. At the end he obtained the favour of Viṣṇu, who raised him to the skies as the pole star. He has the patronymic Auttānāpadī, and he is called Grahadhara, 'the stay of the planets'.

Dhṛvam A Sukha god.

Dhūmavān An Avatāra of Śiva, specified in the Śiva Purāṇa.

Dhūmketu Surname of Agni. It means whose sign is smoke.

Dhundhra Amer, the ancient capital of Jaipur, the great grandfather of Nikumbha and one of the ancestors of Rāmacandra of Ayodhyā killed the demon Dhundhu and was therefore called Dhundhumāra.

Dhundia The name of a sect of Jaina ascetics of dirty habits. They revere the Tīrthaṅkaras, but do not use images.

Dhundu Name of a demon, who was the great grand father of Nikumbha, and Rāma, killed him.

Dhūpa An accompanies Lokanātha.

Dhūpatārā An accompanies Vajratārā.

Dhurjati Name of god Śiva.

Dhutapāpa A tributary of the Ganges in Benares.

Dhvajagrakeyūra Goddess belongs to Dveśa family.

Dhvajagrakeyūra Name of a Buddhist goddess. She has three faced and in another four faced. She is blue in colour, three faced and four armed with the right and left faces having red and green colour. She carries the sword and the noose in the two right hands and the Khaṭvāṅga surmounted by a Vajra and the Cakra in the two left, has brown hair rising upwards on her head which is embellished by a row of five shriveled up heads wears garments of tiger skin, and has face disserted with bare fangs. She has protruding belly, stand in the Pratyalīḍha attitude, has the seat of and glows like the sun, wears, yellow garment and jacket. Dhvajagrakeyūra have another form, with four faces and four arms. She has yellow complexion instead of blue carries the sword and the cakra in the two right hands and the Tarjanipāśa and the Mūsala surmounted by a Vajra in the two lefts. A Triśūla hangs from her left shoulder. Her first face is yellow, left Red, right white and the face above is distorted and has the colour of the smoke.

Dhvani A Sudhamana god.

Dhyānabindupaniṣad Name of an Upaniṣad.

Dhyānī Buddha The Dhyānī Buddhas resemble closely each other, the only difference is in their colour, the position of their hands are held and on the Vāhanas which they ride. Every Dhyānī Buddha is always represented in a sitting posture on a full-blown double lotus. This attitude is known as the Dhyānāsana attitude, in which he required to sit cross-legged, the right foot crossing over and in front of the left with the soles of both feet turned upwards. The hand that rest on the lap is sometimes empty but in most cases it carries a bowl. The head bear, and hair curly, which radiates effulgence, like a flame. They are half-closed in meditation. They are dressed in an undergarment reaching from the breast to the knees and tied by a scarf. They are generally represented on the four sides of stūpa, which is the symbol of the Buddhist universe. The Buddhist believe that all gods emanated from one or the other of the Dhyānī Buddha's, popularly known as the Divine Buddha's or four or five of them collectively, and the images of such emanations invariably bear the effigies of their sires on their head crown or on the aureole behind them. The Dhyānī Buddhas are a peculiar kind of Buddhas who are not required to pass through the sage of a Bodhisattva, they were never anything less than Buddha was. They were Vairocana, Akśobhya, Ratnasambhava, Amitābha, Amoghasiddhi, and Vajrasattva.

Dhyuanabindupaniṣad Name of an Upaniṣad.

Didehaka Śukradeva.

Didhaya Name of Yama deva.

Digambara Clothed with space. A naked mendicant. A title of Śiva.

Digambara The word Digambara (digambara) means 'one that has space as his clothes'. By their nakedness the Digaṃbaras impress upon the world that they belong to no group or community, but to the whole world. The Digambaras represent their Tīrthaṅkaras as nude and with downcast eyes as if they are dead to the world.

Dig-ganjas The elephants who protect the eight points of the compass. 1. Airāvat. 2. Puṇḍarka. 3. Vāmana. 4. Kumuda. 5. Añjanā. 6. Puṣpa-danta. 7. Sarva-bhauma. 8. Supratīka.

Dikpati Satya God.

Dikvasasa Name attributed to Śiva.

Dik-vijaya Conquest of the regions.

Dinakara Name of sun god. It means the maker of the day.

Dinanatha Name of Sun God.

Dīn-i-Ilāhī The concept of a religion of harmony, initiated by the Indian Mughal emperor Akbar as unity of god, later came to be known as Dīn-i-Ilāhī (religion of god). It interpreted monotheism as the single object of diverse paths to spiritual attainment, and thus sought to harmonize different religions. Akbar visualized in it a bond that would tie its adherents directly to him. He personally conducted their initiations, they were to carry his miniature portrait in their turban and be prepared to sacrifice their life, property, honour and religion for him. Akbar used neither temptation nor coercion to attract individuals into this religion, and very few of his nobles actually joined it.

Dipakara Name of Buddha in human form.

Dīpatārā Name of a Buddhist god. Accompanies Vajratārā. See Vajratārā.

Dīpavatī The Island Divar on the north of the island of Goa, contain, at old nerve on the bank of the Pañcagaṅgā the temple of Mahādeva Sapta Kotīśvara established by the Sapta Ṛṣi.

Diptī An Amitābha god.

Diptīmedha Name of Sumedhasa god.

Dīrghāśravas Son of Dīrgha-tamas, and therefore a ṛṣi, but as in a time of famine he took to trade for a livelihood, the Ṛg Veda calls him "the merchant".

Dīrghaghona Svara god.

Dīrghakeśī Mother goddess.

Dīrghamukha Name of Vighneśvara.

Dīrgha-tamas Long darkness. A son of Kāśī-rāja, according to the Mahābhārata; of Uchathya according to the Ṛg Veda; and of Utathaya and Mamateya the Purāṇas. His appellation of Auchatha and Mamateya favour the later parentage. He was born blind, but is said to have obtained slight by worshipping Agni.

Disapokkhi Hermits. They sanctified all sides by sprinkling water and then collected flowers and fruits.

Diti A goddess or personification in the Vedas, who is associated with Aditi, and seems to be intended as an antithesis or as a complement to her. **2** She was daughter of Dakṣa who was married to Kaśyapa. She bore two sons. They were Hiraṇyākṣa and Hiraṇyakaśipu.

Divākara A follower of Śaurka sect. **2** Son of Garuḍa.

Divākarṇa Name of sun God.

Divam Name of Heaven.

Divankasas A class of deities belongs to Cakṣus epoch.

Divasparśa Name of Tuṣita God.

Divaspati Name of Sun God.

Divaukasa A class of deities of Cakṣus.

Divine Bodhisattvas See Mortal Buddha.

Divine Buddha's See Dhyani Buddha's.

Divya Name of an Apsarās.

Divyacaritra in a Kannada sect, Rāmānuja was the son of Śrī Keśava Ācārya and Bhūmi Devī.

Divyamana Paravata god.

Divyaprabandham The sacred Divyaprabandham contains 4000 songs, sung by the 12 Alwars and it is only a Sara Artha of all the four Vedas. All Vaisnavite temples in India sing the Divya Prabandham.

Divyavidyā Yogantha.

Doddai Aiyangar Appai He was son of Venru Malaiyitta Perumal Nayanar, residing at Ghaṭikāchalam. He was a reputed scholar known as Mahācharyar of Doddayacharyar. He was the author of Vedānta Deśikā Vaibhava Prakāśikai, Vedānta Deśikā Viṁśati and many other Vijayas. He was a disciple of the Vanamalai Jiyar I and a great exponent of Vedānta Deśikā's family.

Doddayacharyar Disciple of Vanamamalai Rāmānuja Jiyar. He wrote Vedānta Deśikā Vaibhava Prakāśika.

Dohthi Name of a place where Daśaratha, king of Ayodhyā, who killed the blind Ṛṣi's son by mistake. Near it was the hermitage of the blind Ṛṣi Śarvaṇa.

DPI Name of a Buddhist god. See Lokanātha.

Dradasamūrti Sun god.

Dragon A pair of Vāhana of Vairocana.

Drakṣa Name of a tree.

Drarakanātha Name of Kṛṣṇa.

Draupadī The daughter of king Drupad, and wife of the Pāṇḍavas. She was born from a sacrificial fire. In her Svayamvar, Arjuna killed the fish on the target and won her. As soon as Kuntī said the prize should be divided equally she became the wife of all the five and also lost her liberty along with the Pāṇḍavas at the game of dice. When Duryodhana through Duḥśāsan tried to strip her of her garment in the open royal court Kṛṣṇa provided her with innumerable garments and thus preserved her modesty. In her life of retirement she lived under the name of Sairandhari, as the handmaid of queen Sudeśṇā. She was a most virtuous noble and dutiful wife.

Dravaketu Name of Sudharmana God.

Draviṇa Tuṣita god.

Draviṇī Name of Śakti.

Dṛḍhacyuta Name of a Ṛg Vedic Ṛṣi who belongs to Agastya genealogy. His name is variously given as Dṛḍhasya, Dṛḍhayus and Dṛḍhadyumna in Mahābhārata. But the correct name is Dṛḍhachyuta as the Anukramaṇīs show. He was author of Ṛg Veda IX 25. He was son of Agastya and Lọpāmudrā, and he had many brothers.

Dṛḍhadymna Another name of Dṛḍhacyuta.

Dṛḍhasya Another name of Dṛḍhacyuta.

Dṛḍhayus Another name of Dṛḍhacyuta.

Dṛṣadvatī Name of a river that flows through Phalaki vana.

Droṇāchala The Dooṇagiri Mountain in Kumaun.

Dṛṣṭidevī Name of mother goddess.

Drukpa Drukpa subject of the Kagyapa School of Tibetan Buddhism founded in the 20th century.

Drumula Name of a Gandharva.

Dūdh-gaṅgā The river Dauli in Garwal.

Dughdhova Mother of Zoroaster.

Dulha Deo One of the gods of the Gonds, he is the apotheosis of a bridegroom, who died in the marriage procession.

Dundubha Serpent. It was ṛṣi who was transferred into serpent by the curse of Brahmā.

Dundumāra Kuvalayāśva.

Durdama An Avatāra of Lord Viṣṇu.

Durddura Same as Darddura.

Durdiha Name of Deva.

Durgā A tributary of the Sābarmatī in Gujarat. 1. Nīlakaṇṭhī Durgā—Nīlakaṇṭhī Durgā is one them form of Durgā. She is described as the bestowed of wealth and happiness of her devotees and is to be shown as carrying in three out of her four hands, the Triśūla, the Khetaka and a drinking vessel, while the remaining hand is required to be kept in the Varada Pose. 2. Kṣemankārī Durgā—Kṣemankārī Durgā, the goddess capable of giving health, should keep one of her hands in the Varada pose and the remaining three hands are shown as carrying the Triśūla, the Padma and a drinking vessel. 3. Harasiddhi—Harasiddhi is the goddess who confers attainment of the desired ends to her votaries; she should carry her hands the Ḍamaru, the Kamaṇḍalu, the Khaḍga and a drinking vessel. 4. Rudraṁśa Durgā– Rudraṁśa Durgā is described as having two eyes and a dark coloured body and is draped in red garments Her head should be covered with the Kirīṭa Makuṭa and she must be adorned with golden ornaments set with rubies. She should carry in her hands the Śūla; the Khaḍga, the Śaṅkha and the Cakra. Her vehicle is said to be the lion on either side of this goddess should be the sun and the moon. 5. Vana-Durgā Vana–Durgā should have eight hands in seven of which should be held the Śaṅkha, Cakra, Khaḍga, Khetaka, Bāṇa, Dhanuṣa and Śūla, the remaining hand being held in the Tarjanī pose. The complexion of this aspect of Durgā is grass green. 6. Agni-Durgā—Agni-Durgā has also eight hands, six of which held the Cakra, Khaḍga, Khetaka, Bāṇa, Pāśa and Aṅkuśa, of the remaining two hands one is held in the Varada pose and the other in the Tarjanī pose. She has three eyes and her complexion is as brilliant as the lightning on her crown is tied the crescent moon, she is riding a lion and has a terrific look. 7. Jaya-Durgā—Jaya-Durgā should have three eyes and four arms in which she should be shown as carrying the Śaṅkha, the Cakra, the Khaḍga and the Triśūla. The colour of this Durgā is black. The crescent moon adorns the crown of this goddess also, the vehicle of Jaya–Durgā is the lion, her lustier is said to spread throughout the world. 8. Vindhyavāsī-Durgā—Vindhyavāsī-Durgā of complexion bright as the lightning should be seated on a golden lotus, should have three eyes and four arms‘two out of her four hands should carry the Śaṅkha and the Cakra, while the remaining two are to be held in the Varada and the Abhaya pose respectively. She should be adorned with the crescent moon, the Hara, Aṅgadas, Kuṇḍalas and the other ornaments. 9. Ripumārī–Durgā—She is of red complexion and with a terrific looks in one hand she is held in the Tarjanī pose. 10. Daśabhuja Durgā—The ten handed, destroyed Śumbha's army under the commander-in-chief Dhūmlocana. Of these troops only a few fugitives escaped to carry the news of their defeat to their master. 11. Singhavāhini Durgā—Durgā riding on a lion fought with Caṇḍa and Muṇḍa and has four arms only. She drank the blood of the leaders, and devoured a large part of their troops. 12. Mahīṣamardinī—The slayer of Mahīṣa, slew Śumbha as he attacked her in the form of a buffalo. She had eight or according to other accounts, ten arms. There is little to distinguish the account of this form from that of Durgā. 13. Jagaddhātrī (the mother of the world) destroyed another army of the giants, is dressed in red garments and is seated on a lion. She, too has four arms only and is very similar to Singhavāhinī, the difference being in the weapons she wields. As Singhavāhinī, she carries a sword and spear, and with two hands is encouraging her worshippers, as Jagaddhātrī, she carries a conch shell, discus, bow and arrow. 14. Kālī—See Kālī. 15. Mukṭakeśī (having flowing hair) destroyed another part of the giant's forces. In appearance there is little to distinguish her from Kālī, she has four arms, holds a sword and a helmet in her left hands, and with her right she is bestowing a blessing and dispelling fear. She, too, is standing upon the body of her husband. 16. Tārā (the savior) slew Śumbha, and holds his head in one hand and a sword in another. Her appearance too, is similar to that of Kālī. She must not be confounded with Tārā, the wife of Vṛhaspati. The wife of Bali, the asura king. 17. Chinnamustakā (the beheaded) slew Niśumbha the other giant. It is evident from her appearance that she found her task rather difficult, for her head is half severed from her body. She is painted as a fair woman, naked and wearing a garland of skulls, standing upon the body of her husband. 18. Pratyṅgirā (the well proportioned one). Of this form of Durgā no images are made, but at night the officiating priest, wearing red clothes, offers red flowers, liquors, and bloody sacrifices. The flesh of animals dipped in some intoxicating drink is burned, the worshipper believing that the flesh of the enemy for whose injury the ceremony is performed will swell, as the flesh of the sacrifice swells in the fire. 19. Annapūraṇā—See Anna Pūrāṇa. 20. Gaṇeśajananī (the mother of Gaṇeśa) is worshipped with her infant in her arms. 21. Kṛṣṇakrora (she who holds Kṛṣṇa on her breast) When Kṛṣṇa fought with the serpent Kāliya in the river Yamunā; he was bitten, and in pain called upon Durgā for help. She heard his cry, and by suckling him form her breast, restored him to health.

Durgotariṇī Tārā Name of Buddhist goddess.

Durjaya Name of a Buddhist god. See Buddhakapāla.

Durmoda Name of Vighneśvara.

Durmukha Name of Vighneśvara.

Durvaja Āśrama The hermitage of Ṛṣi Durvāsā is pointed out on the highest peak of a hill called the Khali.

Durvāsā A Ṛṣi, son of Atri and Anusūyā. He had given to Kuntī at an early age; five mantras to begot as many sons. He was very wrathful. Once Duryodhana sent him to the Pāṇḍavas and asked him to demand from them at midnight a dinner for him and his thousand disciples with a view to humiliate them. He went but was defeated in his attempt on account of the cooking pan, which the sun had given to Draupadī producing any kind of food when required.

Duryodhana The eldest son of Dhṛtarāṣṭra and Gāndhārī and an enemy of the Pāṇḍavas. He was very skilful in mace fighting. He devised many plans to destroy the Pāṇḍavas.

Dussasana One of the hundred sons of Dhṛtarāṣṭra, and the younger brother of Duryodhana. Like Duryodhan he was a brave and powerful warrior but was very wicked. He tried to strip Draupadī of her garment, and so Bhīma vowed to kill him and drink his blood, a vow Bhīma fulfilled in the great Indian civil war.

Dūtī Akṣara Devī.

Dvadaśamūrtī Name of sun god.

Dvaipāyana Name of Kṛṣṇa.

Dvaita Duality, the doctrine affirmed by the Mādhvācārya that matter and spirit are separate existences.

Dvaita Vana Name of a place where Yudhiṣṭhira retired with his brothers after the loss of his kingdom at the gambling table. It is the birthplace of Jaimini, the founder of the Mīmāṁsā School of Philosophy.

Dvārakānātha Name of Kṛṣṇa.

Dvārakeśa Dvārakeśa, a student of Viṭṭhala, who wrote a commentary on Siddhānta Muktāvalī.

Dvārikā Dvārākā in Gujarat. It is said to have been destroyed by the ocean just after the ascent of Kṛṣṇa to heaven. It contains the temple of Nāgeśa, one of the twelve Great Liṅgas of Mahādeva.

Dveśa Dhyāni Buddha. The Dveśa family is presided over by Akṣobhya, who is mentioned as a Tathāgata in the smaller recession of the Amitayus sūtra, which was translated into Chinese between A.D. 384 and 417. His colour is blue, and his mudrā is bhūsparśa. His direction is east, and his vehicle is a pair of elephants. His female counterpart is Locana, and his principal Bodhisattva is Vajrapāṇī. A large number of gods and goddeses emanate from Akṣobhya, and these constitute the dveśa family. Amongst the gods, mention may be made of Heruka, Hayagrīva, Yamari, Candrosana, Buddhakapāla, and Vajradaka. Amongst the goddesses, the chief ones are; Mahācīna Tārā, Janguli, Ekajaṭā, Prajñāpāramitrā, Vajracarcikā, Mahāmantranusarinji, Mahāpratyangirā, Dhvajagrakeyūra and Nairatmā. In general all deities having blue colour and assigned to the east and the Agni corner in the maṇḍalas belong to this family.

Dvibhujā See Heruka.

Dvidantaka Name of God Vighneśvara.

Dvipada Name of God Vighneśvara.

Dviramya Name of Sakti.

Dvravatī Dwārakā in Gujarat. Kṛṣṇa made it his capital after his fight from Mathurā when Jarāsandha, king of Magadha, harassed him.

Dvāparayuga The name of the third Yuga.

Dvārapālas Dvārapālas are the gatekeepers of the shrines of important deities, both Vaishnavites and Saivite. The Vaisnavites dvārapālas known as Jaya and Vijaya, are represented as standing image having four hands, the upper ones carry sword and cakra, while the one of lower hands bears the gadā, while the other is in such has tapes. They guard the entrance to the shrine of the deity. Similarly in Saivite temples, the Dvārapālas having four hands, carrying the emblems of Śiva the Mazhu and śūla guard the sanctum sanctorum of the presiding deity. In the standing figures of Dvārpālas the right leg is placed straight on the pedestal and the left leg is slightly bent. The posture of their body may be—1 with legs and back partly turned to front 2 hands resting on the thigh that then is bent in the shape of a plough or 3 with both hands supporting the gopura. The Śilpasaṁgraha states that in form the Dvārapālas are like Bhūtas with two big hands in one of which they hold a club. They have protruding canine teeth, when Śaiva and narrow waists are beautiful in form, but disfigured in the face. Figures of Dvārapālas are sometimes also found to have four arms and to hold the Śaiva or the Vaiṣaṇva symbols according as they are placed in Śiva or Viṣṇu temples. The female counterparts of these deities are installed at the doorways of goddess.

Dvāravatī According to Hindu tradition and legends Dvārakā or Dvāravatī is a city of hoary antiquity. When Śrī Kṛṣṇa had to flee Mathurā being, chased by Jarāsandha, infuriated by the death of his maternal uncle Kaṁsa he came to Saurāṣṭra and founded Dvārakā

Dyāni Buddha In the Guhyasamāja the Dyānī Buddha's are given a mantra, a colour Śakti, a direction and a guardian of the gate. There were five Dyāni Buddha who are the embodiment of the five primordial elements. See Dveśa, Moha, Rāga, Cintāmaṇī and Samaya families.

Dyumnika Name of a Ṛg Vedic Ṛṣi who belongs to Vasiṣṭha family. He had major contribution to book VII of Ṛg Vedic hymns.

E

Echidna Serpent goddess.

Edaka Name of Aja.

Ehaṁsika Name of a Buddhist sub-sect found in Burma.

Eka He was son of Purūravas and Urvaśī.

Ekāṣṭaka A deity mentioned in the Atharva-Veda, having practiced austere devotion, and being the daughter of Prajāpati.and mother of Indra and Soma.

Ekabbohara One of the sects of the Mahāsaṁghikās. They were so called because, according to them, all the doctrines of the Buddha being understood by the intellect can only be interpreted by a unique and immediate wisdom.

Ekachakra Serpent goddess. She was daughter of Vāsuki.

Ekachakrapura Name of city. The king of Ekachakrapura rules this city. This city was under the spell of a demon named Bakalkāsura who had come from the forest, one day and had gone about the city, by looting, pilling and killing the people.

Ekachchasassatikas School of Buddhist thoughts. This school believes that Brahmā was eternal, individual souls were not.

Ekadaṇḍin Surname of Yādavaprakāśa.

Ekādaśarudra A form of Śaiva.

Ekādaśva Tārā A title granted to the Yogicakravatī Prakāśa Prabhu in the Yādava time.

Ekadhynaudhaśa Name of a Ṛg Vedic Ṛṣi.

Eka-Dyu A poet noted in the Vedic hymn.

Ekāgratā A sub-division of Dhyāna, which is one of the six limbs of the Buddhist Uttama sevā worship.

Ekajaṭā Goddess belongs to Dveśa family.

Eka-Kṣaṇa One-eyed people. They were placed after the Kalas and before the Vaijkeśas. Among the chief, who visited Yudhiṣṭhira, some had only one eye on their forehead and hailed from the coast of Vaṅkhu. Mandeville, the traveller, found in the Dondun Island in the Indian Ocean, men of great stature, hideous, having but one eye in the middle of the forehead.

Ekākṣa He was son of Danu.

Ekalavya A Niṣadha prince. He was the son of Atithi, the grandson of Rāma and the father of Nala. The Niṣadhas, who belonged to the Banavāsī province, brought him up. He assisted in a night attack upon Dvārakā, and was eventually killed by Kṛṣṇa, who hurled a rock at him.

Ekaliṅga Hārīta Āśrama, the hermitage of Hārīta, the author of the Saṁhitā.

Ekamra A forest in Utkala which was the favourite haunt of Śiva, and became a great seat of his worship as the city of Bhuvaneśvara, where some very fine temples sacred to him still remain.

Ekanāth Ekanāth author of oldest Rāmāyaṇa in Mahārāṣṭra is known as Bhāvārth Rāmāyaṇa during 16th century A.D.

Ekapada Serpent goddess. She was daughter of Vāsuki. **2** One footed. A fabulous race of men spoken of in the Purāṇas.

Ekaparṇā Daughter of king Himālayas.

Ekaparṇā, Ekapatala These with their sister Aparṇa, were according to the Harivaṁśa daughters of Himāvat and Menā.

Ekapatala Daughter of king Himālayas. These with their sister Aparṇa were according to the Harivaṁśa, daughters of Himāvat and Menā.

Ekapatra Serpent goddess. She was daughter of Vāsuki.

Ekara Serpent and son of Kadru.

Ekarṇavaśāyin An avatāra of Viṣṇu.

Ekaśīla nagra The city of stone. The salient feature of this city is specified in the Vāyu Purāṇa.

Ekaśṛṅgaitanu An avatāra of Viṣṇu.

Ekata Name of a Ṛṣi.

Elachakra He was son of Danu.

Elapatra Serpent and son of Kadru.

Ellora Rock cut temple.

Emakoodam Name of city ruled by Tarakāsura.

Embar Founder of the Tenkalai Guru Sisha Paramparai. He was a cousin of Rāmānuja and therefore a nephew of Peria Tirumalai Nambi. His original name was Govinda. He belonged to the Bhāradvāja gotra and was a Vadama. His father was Kamalanayana Bhaṭṭār and his mother Peira Pirattiyar. Embar learnt the Vedic lore under Yādavaprakāśa in the company of his more famous cousin. While he was once bathing in the Ganges so goes the tradition that a Liṅga appeared in his hand and thence he became a Śaiva. He was called there after by the Śaivas as Ullangai Amuda Nayanar. Coming to Kālahasti he was doing Śiva pūjā. Peria Thirumalai Nambi converted him to Vaiṣṇavism. He became such an ardent admirer of Rāmānuja that he bore part of his master's name Embar as part of Emberumanar and was called Rāmānuja Pada Chayati. He was a disciple of Rāmānuja himself. Pārāśara Bhaṭṭāra and Śrī Rāma Pillai were his disciples. He had no children and he wrote Vijñāna stuti. He died about 1130 some years before the death of Rāmānuja.

Emberumanar Appā Disciple of Nainar ācārya.

Emberumanar Mutt Rāmānuja established a monastery at Puri, which is the biggest of such monasteries even now and is called Emar mutt, a shortened form of Emberumanar Mutt.

Emerald Buddha An image, palladium of the kingdom of Thailand.

Emusha In the Brahmans, a boar that rose up the earth, represented as black and with a hundred arms. This is probably the germ of the Varāha or boar incarnation.

Engla Alvan He was born at Tirunvellarai and belonged to the Chola fore lock community. He was also called Viṣṇu Chitra. He wrote a commentary on the Viṣṇu Purāṇa. He adopted Nadadur Ammal and taught him the Śrībhāṣya and other religious literature.

Ennin A monk of the Tendai school of Japanese Buddhism.

Erandi The River Uri or, a tributary of the Narbadā in the Baroda state.

Ervad A title given to Parsi priests and prefixed to their name.

Esukarisutta This Sutta embodies the talk between the Buddha and the Brāhmaṇas Esukari.

Etana Vatarasana Ezhuttacchan Ezhuttacchaṇ was not only a poet but also a philosopher and reformer of 16th century. His most important works on Adhyātma Rāmāyaṇa and Bhāratam. Vālmīki's Rāma is only an ideal man a good king of the people, but Ezhuttacchan Rāma is good incarnation, very much like Rāma of Tulasīdāsa. The very mention of the name of Rāma was enough to transform the poet into a real devotee and epithets flowed form his pen, almost spontaneously as Vālmīki who induced to write about the Man Rāma at the sight of tragic end of one of the birds of the Pair. Compared with the Rāmāyaṇa his Bhāratam is majoring original and profound. In the former, we see the poet's struggle to compromise between the philosopher and the poet in him, but in the latter, the poets assume the lead. As regards description the use of figures of speech and characterization. Ezhuttacchan is immensely successful in both the classics. The language is simple and direct, but powerful and pervasive.

Ezhuttacchan Ezhuttacchan was not only a poet but also a philosopher and reformer of 16th century A.D. His most important works are Adhyātma Rāmāyaṇa and Bhārtam.

F

Fakir ram He is specially memorable as the author of the episode Angader Raibar, which he interpolated in his work and which has since become quite a common feature of the Beṅgālī Rāmāyaṇa.

Fahsien A Chinese monk and traveler. His real name was Shih Fa Hsien. He had a surname Kung. He was the first of the Chinese pilgrim, who visited India and stayed here for some time and has left an account of what he had seen in the country.

Fan A symbol in the hand of Agni. **2** A symbol in the hand of Varuṇa.

Fakir A Muhammad and religion mendicant. They are divided first into Bashara, or with the law, and Beshara without the law, and under each head are various distinct brotherhoods, each having its own office-bearers and special practices. Every new comer is admitted first as a disciple, and may afterwards became the teacher.

Farazi The name of a sect of Mohammedan Reformers, established in Dacca in 1828 A.D by a man named Sharkatullah.

Farid A Mohammedan saint.

Fire one of the three eyes of Śiva. See God Agni.

Fire temple Fire temple a, Zoroastrian place of worship enshrining a permanently burning sacred fire. Zoroastrians require for high rituals only a ritually pure hearth fire; the priesthood probably instituted a cult of fire only in the Achaemenid period, in opposition to image shrines. These early fire sanctuaries were probably called simply burning fire. Every Zoroastrian bows before the sacred fire. When sunset fall a fragrant fire that is the supreme emblem of the purifying and protecting power of the lord is carried through every room in the home of Parsees. The principal place of their worship is the Great Fire Temple in Bombay. For a Parsee it is a sin to burn anything that would pollute fire. The most sacred fire for the Zoroastrians is the Iranshaha Inudwada about a hundred miles north of Bombay. It was consecrated one thousand two hundred year ago. In Iran there were ten principal places of fire worship before the time of Zoroastrian. There were also three kinds of fires for the three classes of people, the noble classes, the warrior classes and the labouring class. There are three types of fire temple Atash Behran, Adarian and Atash Dadgah. The first is the highest. There are eight temples of this kind in India.

Fish An incarnation of Viṣṇu. See Avatāras.

Flag A symbol in the hand of Vāyu.

Fledoon King who reveal Mazdayasnism .

Frashaoshtra Father-in-law and first apostle of Zoroaster.

G

Gabhara The innermost of a temple, that in which the idol stands.

Gabhīra A descendant of Rambhā.

Gadā A younger brother of Kṛṣṇa. **2** Mace.

Gadāgrāja An elder brother of Gadā.

Gādhī A king of the Kuśika race, and father of Viśvāmitra. He was son of Kusamba, or according to the Viṣṇu Purāṇa, he was Indra, who took upon himself that form.

Gādhipura It was the capital of Gādhirāja, the father of the Ṛṣi Viśvāmitra.

Gādipati The chief of a body of religious Mendicants.

Gaganagañja Name of a Buddhist goddess. An accompanies Lokanātha.

Gaganagañja Lokeśvara Name of a Buddhist deity. He is identical with Avalokita Lokeśvara in all other respects with the difference that he exhibits the Vitarka Mudrā in the right hand and the book in the left.

Gaganamṛdhan He was son of Danu.

Gaganamurdhan Name of an asura.

Gaja Elephant. It is associated with the Jaina, Dikpāla, Indra and the 2nd Jaina Tīrthaṅkara Ajitanātha.

Gajahamūrtī A form of Śiva. See Gajasaṁhāra Mūrtī.

Gajahvaya Name of Hastināpura.

Gajalakṣamī A form of Laskṣmī.

Gajamunasuran An elephant faced asura.

Gajapati A title meaning the protector lord of elephant.

Gajasaṁhāra Mūrti This is to depict the incident narrated in the Kūrmapurāṇa, when Śiva destroyed an asura who came as an elephant by tearing open the belly of an animal and later wore its skin as his garment. This aspect of Śiva represented in the temples gopurams. Śiva is represented as a standing image with either four or eight arms, carrying besides the usual weapons, Triśūla, Tusk of an elephant, Pāśa, Ḍamaru, Khaṭvāṅga and other fierce ayudhas. The left leg is firmly planted on the head of the elephant and right one bent and lifted up above thigh the other leg. The entire body of Śiva will be encompassed in the oval shape abdomen of the elephant, its head being below and the tail above with the four legs at corner points.

Gajendra At first king of the country of Paṇḍyā. His name was Indradyumna.

Gajendra Mokṣa The confluence of the Ganges and the Gaṇḍak, where the fight took place between the elephant and the alligator. A story of Viṣṇu, who rescued the elephants.

Gālava A pupil of Viśvāmitra.

Gālava Āśrama The hermitage of Ṛṣi Gālava, which is located at Citrakūṭa mountain.

Gālavan A pupil of Viśvāmitra. According to the Hari-Vaṁśa, Gālava was son of Viśvāmitra and that sage in a time of great distress tied a cord round his waist and offered him for sale. Prince Satyavrata gave him liberty and restored him to his father. From his having been bound with a cord he was called Gālava. **2** A teacher of the White Yajur Veda. An old grammarian cited by Pāṇinī.

Gallika Same as Gaṇḍaki.

Gālva Ṛṣi. He teaches Kaṁsa the system of witchcraft work.

Gambu Name of a tree used for making flute.

Gaṇa Minor deities, these deities were often associated with Śiva.

Gaṇadevas Troops of deities who generally appear, or are spoken of in classes. Nine classes are mentioned;—Ādityas, Visvas, Vasus, Tuṣitas, Abhasvars, Anilas, Mahārājikas Sadhyas, and Rudras.

Gaṇadhara This term implied the leaders of schools among the Jainas. They were eleven in all and their names were Indabhui, Aggibhui, Vaubhi, Viyattasuhamma, Mandiya, Moriyaputra Akampiya, Ayalabhya, Meija and Pabasa.

Gaṇapati See Gaṇeśa. Name of a Buddhist deity. Only one Sādhanā in the Sādhanamālā describes the form of Gaṇapati. He is twelve armed and one faced and rides his favorite Vāhana, the mouse.

Gaṇapathi Sastri Gaṇapathi Sastri was a native of Paingandadu, a village near Mannarguḍi in the Tanjore district. He had a good power of composing poems even in his teen and it is said that he wrote his Katasha Śataka when he was in this 17th century. He has written Mukura a commentary on the Vaidikābharaṇa, Druva Carita, Thatathaka Parinyam, Jivavijayachampu, Atakshasatakam, Thurgavasathakam, Nairgunya Iddhi, Gururajasapthathi, Kenopanisad, Vrithi, Isavasyopanisavrithi, Athasabtavicharam, Rartha Praharam, and Sariraka Mimamsa Rahasyam. He is said to have written 100 works.

Gaṇapati Name of Rudra.

Gaṇapati Upaniṣad Name of an Upaniṣad that discuss about the Gaṇeśa.

Gaṇapatithṛdaya Āsana dancing arms two Name of a Buddhist god. Like Gaṇapati himself Gaṇapatithṛdaya, who in all probability's his Śakti, does not bear any image of a Dhyānī Buddha. She is described in the as "Gaṇapatiḥṛdaya, is one faced, two armed exhibits the Varada and the Abhaya poses, and a dancing attitude.

Gāṇapatya A small sect who worship Gaṇapati.

Gāṇapatyatharvaśīrṣa Upaniṣad Name of an Upaniṣad that deals with philosophy and symbolism of Lord Gaṇeśa.

Gāṇapatyupaniṣad Name of Upaniṣad those discuss about Gaṇeśa.

Gandabherunda Bird vehicle used in procession of image.

Gaṇḍaki The river Gaṇḍak. The river is said to have been formed from the sweat of the cheeks of Viṣṇu who performed austerities near its source and hence the river is called Gaṇḍaki the source of the river is not far from Śālagrāma, which was the hermitage of Bharata and Pulaha. It was also called as Śalagrāmī and Nārāyaṇī.

Gandha Name of a Buddhist goddess.

Gandha Karmavajrī Deity belongs to Samaya family.

Gandha Tārā Deity belongs to Samaya family.

Gandhahastī Deity belongs to Cintāmaṇī family.

Gandhahasti Stūpa Bakraur on the Phalgu, opposite to Buddha Gayā visited by Hiuen Tsiang. Maltangi, which is a corruption of Mataṅga Liṅga, appertained formerly to Gandha Hasti Stūpa. The Hindus under the name of Mataṅga Āśrama have now appropriated this Buddhist place of pilgrimage, and it now contains a Liṅga of the Mahādeva called Mataṅgeśa and a tank called Mataṅga Vāpī.

Gandha-Mādana A part of the Rudra Himālayas, and according to Hindu geographers it is a part of the Kailāśa Range. It is on the southern side of the Kailāśa Mountain. At the plantain forest of this mountain, Hanumān resided. Badarikāśrama is situated on this mountain. The portion of the mountains of Garwal through which the Alakanandā flows is called Gandhamādana. It is said that the Mandakini watered it. A general of the monkey allies of Rāma. Rāvaṇa's son Indra-Jit but was restored to life by the medicinal herbs brought killed him by Hanumān from Mount Kailāśa.

Gandhamocha He was son of Swaphalka and Gandini. Professor Wilson had, instead of two Names Gandhamojavaha and all other manuscripts read as Gandhamohavaha.

Gandhara A country and city on the west bank of the Indus about Attack. The Vāyu Purāṇa says it was famous for its breed of horses.

Gandharavas A class of demi-gods.

Gandharbas Another name for Gandharvas.

Gandharendra Sarasvatī Gangadharendra Sarasvatī was the author of some important works on Advaita. Nothing is known about him. He has written Svarājya Siddhi, Kaivalya Kalpadruma a commentary on his own Svarājya Siddhi. Vedānta Siddhānta Sūkti Māñjari a commentary on Appayya Dīkṣita's Siddhānta Leṣa Saṅgraha, Praṇavakalpa Vyākhyā and Siddhānt Candrikā Vyākhyā.

Gandhāri Princess of Gandhāra. The daughter of Su-Bala, king of Gandhāra, wife of Dhṛtarāṣṭra, and mother of hundred sons. Her husband was blind, so she always wore a bandage over her eyes to be like him.

Gandharva In Buddhist literature the Gandharavas are depicted as a race of semi-divine beings that inhabited the Catumaharajika realm and were the worst of the gods. The heavenly Gandharva of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general. The Atharvana–Veda speak of 6333 Gandharvas. The heavenly Gandharva of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general. The Viṣṇu Purāṇa says that the Gandharvas were born from the Brahma' imbibing melody'. Drinking of the goddess of speech, they were born, and thence their appellation. Later on it says that they were the offspring of Kaśyapa and his wife Ariṣṭa. Chitraratha was chief of the Gandharāvas; and the Apsarās were their wives. The cities of the Gandharvas are often referred to as being very splendid. The Viṣṇu Purāṇa has a legend of the Gandharvas fighting with the Nāgas.

Gandharva–Veda The science of music and song which is considered to include the drama and dancing. This title is derived from the Gandharvas or celestial musicians.

Gandharva-Loka See Loka.

Gandharvī She was daughter of Surabhi. From Gandharvī all animals of the horse species sprang.

Gandhatārā An accompanies Vajratārā.

Gandhavajra Deity belongs to Cintāmaṇī family.

Gandhavaloka See Loka.

Gandhavatī A surname of Satyavatī.

Gandhi He was son of Kusambu. He had a daughter named Satyavatī.

Gandhipura Father of Ṛṣi Viśvāmitra.

Gandhitingurga Jakka Yakṣa who is said to have sexual intercourse with the princess Bhadda.

Gandini She was daughter of Kasi. She had remained for 12 years in her mother's womb.

Gandipura The city of Gandi.

Gāṇḍīva The bow of Arjuna.

Gaṇḍusha Son of Devamiduṣa and Marisha.

Gaṇeśa Lord of the Gaṇas or troops of inferior deities, especially those attendants upon Śiva. Son of Śiva and Pārvatī. One legend represents that he sprang from the scurf of Pārvatī's body. He is the god of wisdom and remover of obstacles hence he is invariably propitiated at the beginning of any important undertaking, and in invoked at the commencement of books. He is said to have written down the Mahābhārata from the dictation of Vyāsa. He is represented as a short fat man of yellow colour, with a protuberant belly, four hands and the head of the elephant, which has only one tusk. In one hand he holds a shell, in another a discus in the third a club or goad, and in the fourth a water lily. Sometimes he is depicted riding upon a rat or attended by one; hence his appellation Akhuratha. His temples are very numerous in India. One is that his mother Pārvatī proud of her offspring asked Śani to look at him, forgetful of the effects of Śani's glance. Śani looked and the child's head was burnt to ashes. Brahmā told Pārvatī in her distress to replace the head with the first she could find, and that was an elephant's. Another story is that Pārvatī went to her bath and told her son to keep the door. Śiva wished to enter and was opposed, so he cut off Gaṇeśa's head. To pacify Pārvatī he replaced it with an elephant's the first that came to hand. Another version is that his mother formed him so to suit her own fancy, and a further explanation is that Śiva slew Āditya, the sun but restored him to life again. For this violence Kaśyapa doomed Śiva's son to lose his head and when she did lose it, the head of an elephant was used to replace it. The loss of one tusk is accounted for by a legend that represents Paraśurāma as coming to Kailāśa on a visit to Śiva. The god was asleep and Gaṇeśa opposed the entrance of the visitor to the inner apartments. A range ensued, which ended in a fight. Gaṇeśa had at first the advantage, seizing Paraśurāma wait his trunk and giving him a twirl that left him sick and senseless. On recovering Paraśurāma threw his axe at Gaṇeśa, who, reconsisting it as his father's weapon, received it with all humility on one of his tusks, which it immediately severed'; hence Gaṇeśa has but one tusk, and is known by the name Ekadanta. These legends are narrated at length in the Brahma Vaivartta Purāṇa. Thirty-two forms of Gaṇapatī are mentioned in the Mudgala Purāṇa. The śilpasāra refers to some of these types. Ordinary Gaṇapati is represented as a sitting or standing image in Samabhaṅga pose having the head of an elephant, with the trunk usually turned towards the left. In rare cases it is turned to right and such images are rare and are called Valamburi Vināyaka. Though ordinarily he has only two eyes the Āgamas prescribe three eyes to him in some particular aspects though ordinarily he has only two eyes, the Āgamas prescribe him in some particular aspect. He has normally four, arms, but at times he may have into sixteen arms, each carrying an Āyudh. The more important ayudhas characteristics of Gaṇeśa are pāśa, aṅkuśa, a ball of special form of food. He has an enormously big belly which gives him the name Lambodara, which is tied up with a snake, Lord Gaṇapatī has made different type of representation in the Āgamas system and in the Purāṇas. 1. Bala Gaṇapatī—Bala Gaṇapatī is represented like a child with four hands. 2. Śakti Gaṇapatī—Śakti Gaṇapatī is the type of Gaṇapatī when he is represented as being with Devī by his side. 3. Lakṣmī Gaṇapatī shows Gaṇapatī having eight hands carrying a parrot, a pomegrate, lotus, aṅkuśapāśa, kalpakalaśa, bāṇa and a water vessel in them. He embraces Lakṣmī or Devī image that is shown as seated on his left lap. 4 Ucciṣṭha Gaṇapatī–Ucciṣṭha Ganapati is a more popular type of Gaṇapatī and the Mantra Mahārṇava, prescribes that he should carry the bāṇa, the dhanuṣ, the pāśa and the aṅkuśa and should be red in colour. He should be seated a upon the padmāsana with the Devī on his left side, having two hands and decked with all ornaments. Sometimes the Devīs were being called Ṛddhi and Siddhi and they are represented as standing on either side of the seated Gaṇapatī. 5. Heramba Gaṇapatī—Heramba Gaṇapatī is a special type with five heads, the four facing the four directions and the other one placed above these heads. He is seated upon a powerful lion and has ten arms; the two lowest being in abhaya and varada poses, while the other carry the pāśa, danta, akṣamālā, paraśu, a three-headed mudgara and modaka.

Gaṇeśa–Gītā the Bhāgavata–Gītā, but with the name of Gaṇeśa substituted for that Kṛṣṇa.

Gaṇeśa Purāṇa an Upa-Purāṇa having especial reference to the glory and greatness of Gaṇeśa it consists of 11 chapters with 414 verses.

Gaṅgā Name of a river, and the course of the river are described with some details in the Bṛhat-Dharma Purāṇa.

Gaṅgā-Āśrama The hermitage of Ṛṣi Garga.

Gangadatta Yakṣa blessed with a child by the worship of the Yakṣas found in Jainism.

Gaṅgādhara A form of Śiva.

Gaṅgā-Dharamūrti A name of Śiva, as bearing the Gaṅgā, when she came down from the Heavens, at the request of king Bhagīraṭha. Here Śiva is represented as a standing image keeping his feet firmly to bear the heavy weight of the down coming waters of the Gaṅgā coming down with a heavy force. He is represented as standing gracefully on the head of the demon, with four deities in each corner of paying homage to him.

Gaṅgādharendra Sarasvatī He was the author of some important works on Advaita. Nothing is known about him. He has written Svarājya Siddhi, Kaivalya Kalpadruma, a commentary on his own Swarājya Siddhi, Vedānta Siddhānta Sūkti Mañjari, A commentary on Appayya Dīkṣita's Sidhddhānta Leśa Saṅgraha, and Praṇavakalpa Vyākhyā and Siddhānta Candrikā Vyākhyā.

Gaṅgādrava Name of Śiva.

Gaṅgadvāra The gate of the Ganges. The opening in the Himalayas mountains through which the river descends into the plains, now known as Hardwar.

Gaṅgāmmā Name of a village deity.

Gaṅgānātha Jhā Gaṅgānātha Jhā, Indian philosophic writer and author of the Pūrva Mīmāṁsā Sūtra of Jaimini and Pūrva Mīmāṁsā in its sources, are primary sources, a secondary source are A.B. Keith. The Karma Mīmāṁsā. Both books were published in 19th century.

Gaṅgāvisarjanamūrti A form of Śiva.

Gāṅgeya A name of Bhīṣma, from his reputed mother of the river goddess Gaṅgā. **2** Also have Kārttikeya, the god of war. **3** Name of a disciple of Pārśva who accepted the Pāñcamahāvratas of Mahāvīra.

Gāṅgeyan Name of lord Murga.

Gaṅgotrī A spot in the Rudra Himālayas in Garwal supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by captain Hodgson. There is a temple of Gaṅgā Devī.

Gaṇikā A Prostitute. She had a parrot, which she taught continually to repeat 'Rāma, Rāma'. There by she also had to repeat this name of god and so attained final beatitude.

Gara Poison is referred in the Veda.

Garbhagṛha An inner apartment especially the sanctuary of a temple.

Garbhoupaniṣad Name of an Upaniṣad, which discuss about the human embryos. It is in the musical notes.

Garga An ancient sage and one of the oldest writers on astronomy. He was a son of Vitatha.

Garga-Āśrama Gagason, the reputed site of the hermitage of Ṛṣi Garga, situated in the Rai Bareli.

Gargara Musical instrument.

Gargas Descendants of Garga, who although Kṣatriyas by birth, became Brāhmaṇas and great Ṛṣis.

Gargya Son of Balaki. He was a Brāhmaṇa, renewed as a teacher and as a grammarian, who dealt especially with etymology, and was well read in the Veda, but still submitted to receive instruction from the Kṣatriya Ajātaśatru.

Gārhapatya A sacrificial fires, represented by the goddess Gāyatrī.

Garībdāsa He was son of Dādu, and follower of his father's principle.

Garīṣṭa Asura who surpasses with energy on the earth as king of Drumasena.

Garuḍa A mythical bird or vulture, half man, half bird on which Viṣṇu rides. He is the king of birds, and descended from Kaśyapa and venation of the daughters of Dakṣa. He is the great enemy of serpents, having inherited his hatred from his mother, who had quarreled with her co-wife and superior, Kadru, the mother serpents. His luster was so brilliant that soon after his birth the gods mistook him for Agni and worshipped him. He is represented as having the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings red, and his body golden. He had a son named Sampāti, and his wife was Unnati. Garuḍa is said to have stolen the Amṛta from the gods in order to purchase with it the freedom of his mother from Kadru. Indra discovered the theft and fought a fierce battle with Garuḍa. The Amṛta was recovered, but Indra was worsted in the fight, and his thunderbolt was smashed.

Garuḍa Nārāyaṇa A form of Viṣṇu.

Garuḍa Purāṇa The description given of this Purāṇa is that which Viṣṇu recited in the Garuḍakalpa, relating chiefly to the birth of Garuḍa from Vinata, is called the Garuḍa Purāṇa, and in it there are read 19000 stanzas. The works bearing this name which were examined by Wilson did not correspond in any respect with this description, and he considered it doubtful if a genuine Garuḍa Purāṇa is in existence.

Garuḍācārya Son of Nainar Accan Pillai. See Nainar Accan Pillai.

Garuḍachayana A Vedic sacrifices.

Garumukha Ṛṣi and disciple of king Parīkṣita.

Garutman Surname of Garuḍa.

Gāthin Son of Kuśika and the father of Viśvāmitra.

Gatthamahila Gatthamahila is a name of a place located at Deśapura led Gatthamahila the Abaddhiyavadin schism, 584 years after Mahāvīra. He held that soul is touched but not bound by karmic atoms.

Gatuatryea Name of a general of Varuṇa.

Gauḍa Uttara Kośala's city capital, which is also called as Gauḍa.

Gauḍapāda He was the first systematic exponent of the Advaita Vedānta. He is reputed to be the teacher of Śaṅkara's teacher Govinda, and must have lived about the beginning of the eighth century or the end of the seventh. To him the authorship of the Gauḍapadīya Kārikās is traditionally assigned. He is also supposed to have been the author of a commentary on the Sāṁkhyakārikā of Īśvarakṛṣṇa and a commentary on the Uttaragītā.

Gauḍa-parvata The Gaṅgotrī mountain, at the foot of which Bindusara, is situated.

Gaupayanas Sons of descendants of Gopa. Four Ṛṣis, who were the authors of four remarkable hymns in the Ṛg Veda. One of them, named Subandhu, was killed and miraculously brought to life again.

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Gaurḍa Upaniṣad Name of Upaniṣad.

Gaurī Name of goddess Pārvatī. 2. Trampled by Trailokyavijaya.

Gaurī Tāṇḍava A variety of Naṭarāja's dance.

Gaurītārā An accompanies Aṣṭabhuja Kurukulla.

Gaurīvīti Vedic Ṛṣi who belongs to Saṅkṛtya group. Vedic Ṛṣi, who belongs to Ātreya family, and author of Ṛg Veda V. 29.

Gautama A name of the sage Saradwat, as son of Gotama. He was husband of Ahalyā, who was seduced by Indra. This seduction has been explained myth logically as signifying the carrying away of night by the morning sun, Indra being the sun, and Ahalyā being explained as meaning night.

Gautama-Āśrama The hermitage of Ṛṣi Gautama. Tryambaka near the source of the river Godāvarī.

Gautameśa Lord of Gautama. Name of one of the twelve great liṅgas.

Gautamī An epithet of Durgā.

Gavasni Famous axiom found in Zoroastrian.

Gaviṣṭha Son of Danu and he was known as Dīrghayiva.

Gaya King. He was son of Naktha was a great saintly person, of vast learning.

Gayā Name of a place where Gayāsura slained by Viṣṇu. **2** Vedic Ṛṣi. He was son of Vedāntin Bhāradvāja, and he had four brothers. Name of a place and it is situated between the Ramśilā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu. Gayā was one of the first places, which received the doctrine of Buddha during the lifetime of the saint, and became the headquarters of his religion. But it appears that it passed from the Buddhists to the Hindus between 2nd and 4th centuries of the Christian Era.

Gayāsura Name of an asura who was slained by Viṣṇu.

Gayanābhī Gayāsura, a demon over thrown by Viṣṇu, was of such a bulky stature that when stretched on the ground his head rested at Gayā, his navel at Jaipur and his feet at a place called Pithapur.

Gayanti She was wife of Gayā. She had 3 sons and they were Citrartha, Sugati and Avarodhana.

Gayāpada Pithapura, forty miles from Rajmahendri where Gayāsura's feet rested when Viṣṇu over threw him.

Gayāśirha The mount Gayāśīrṣa called Gayāsīṣa in the Buddhist annals is according to General Cunningham the Brahmayoni hill in Gayā, where Buddha preached his burning sermon called Āditya Paryyāya –Sūtra.

Gāyatrī She was wife of Brahmā. The most sacred Mantra in Hinduism consisting of twenty-four letters in three lines of eight letters each. It is considered to be the quintessence of the Vedas. It redeems, by chanting and meditation on it, hence called Gāyatrī. The name of the meter in which this mantra is composed is itself called Gāyatrī and is considered to be the most elegant and sacred among the thousands of meters in Sanskrit. This Gāyatrī is devoted to the Sun god and hence this common mantra is called Savitir Gāyatrī. Adorations to the several deities come in the form of their respective Gāyatrīs–hence we have Devī Gāyatrī, Rudra Gāyatrī, Brahma Gāyatrī, Haṁsa Gāyatrī and several others in the Vedas.

Gehamur It was the abode of Mura, a Daitya, who was killed by Kṛṣṇa. The scene of the battle is placed at Śveta Dvīpa.

Gehamura Name of a Mura, a Daitya in nature, who was killed by Kṛṣṇa. The scene of battle is placed at Śveta Dvīpa.

Ghaggar Name of a river.

Ghāgrā This is the ancient name of Sarayu River.

Ghanaśyāma He was grandson of Viṭṭhala, who wrote a sub-commentary on the Madhurāṣṭaka Vivṛt of Viṭṭhala.

Ghaṇṭāpāṇi A divine Bodhisattva.

Gharghara Name of a river specified in the Padma Purāṇa as it rises from Kumoan and joins the Sarayu.

Ghāsīdāsa He was born in a Jaṭ family in the village Churani in the Rohtak district in A.D.1717 and died in 1778. It is said that Kabīr gave him spiritual initiation in a dream. He worshipped god under the different names of Rammer, Hari and Allah. He also preached that all external forms and observances of religions were unreal and that the only true path was of love and devotion.

Ghaṭotkacha Son of Bhīma by the demon Hiḍimbā. He was slain in the Mahābhārata Battle by Karṇa with the help of Indra's spear.

Ghona See Vajraghona.

Ghoṣā Daughter of Kakṣivat. She was afflicted with leprosy and so she could not get married till she was old. The twin Aświns, who were the divine physicians, restored her to health beauty and happiness. Thereafter she managed to secure a husband and lived happily.

Ghritaci An Apsarās woman. She was married to Pramti and she had a son named Ruru.

Ghṛtapṛṣṭha King of Krauñca island. He was son of Priyavrata. He divided his kingdom to his seven sons **2** Mountain.

Giri A river which rises in the Himālayas and falls into the Jamuna.

Giridhara He was great grandson of Viṭṭhala the Siddhadvaita Mārtaṇḍa and the Prapañca Vada, following Vidvānamaṇḍana.

Girikā She was daughter of mountain Kolāhala and the river Śuktimatī. She was married to king Vasu.

Girikaṇikā Name of a river, which is stated in the Padma Purāṇa as river Sābarmatī.

Girinagara One of the hills had known by the name of Junagarh, sacred to the Jainas containing the temple of Nemīnāth and Pāraśvanātha. The name of Girinagara is mentioned in the Bṛhat Saṁhitā and in the Rudradāmana inscription of Girnār for a description of the hill. It was one of hermitage of Ṛṣi Dattātreya.

Girinagara It was the hermitage of Ṛṣi Dattātreya, and the Skanda Purāṇa, gives an account of its sanctity.

Girīśa Name of Śiva.

Girivrajapura Name of a place that is identified as the capital of Kekaya specified in the Maṇḍeya Purāṇa.

Giriyek An ancient Buddhist village on the Pañchana river.

Gītābhavai An epithet of Surapriyā.

Giyarai Hermits found in the side of river Ganges, when Mahāvīra visited it they devoted themselves to songs and pleasures of love.

Go Cow.

Goad A symbol in the hand of Aghoramūrti, Bālaśakti, Caṇḍeśa, Cāmuṇḍa, Annapūrṇā.

Goama Hermits found in the side of river Ganges, when Mahāvīra visited it. They earned their living by painting and decorating a young bull with cowries in his neck and performing tricks of touching feet.

Gobhānu Son of Vahni. He had a son named Traisāmba.

Gobhila An ancient writer of the Sūtra period. He was author of some Gṛhya Sūtras and of some Sūtras on grammar. The Gṛhya Sūtras of the Sāma Veda belongs to Gobhila the same to whom we also found a Śrauta sūtra and the Puspha Sūtra ascribed. His name has a very unvedic and nothing in any way corresponding to it appears in the rest of Vedic literature. According to the statement of Asarka the commentator of this Karmapradīpa, the Gṛhya Sūtra of Gobhila is authoritative for both the schools of the Sāma Veda, the Kauthumas as well as the Ranayaniyas. An edition of the Gobhila Gṛhya Sūtras, with a very diffuse commentary by the editor Chandrakānta Tarkālaṁkāra has been commenced in the Bibliographical Indica.

Godāvarī Name of a river, where we can find the Tryamvakeśvara liṅga, one of the twelve great Liṅga of Mahādeva.

Godhā Surname of Alwar. **2** A war musical instrument.

Godhā Cow.

Gokarṇa According to Varāha Purāṇa, place which is sacred for worshipping Mahādeva, established by Rāvaṇa. It is situated on the Sarasvatī confluence.

Gokula Name of a place where Nanda the foster father of Kṛṣṇa removed from Gokula to Brindavana to escape mole stations from the myrmidons of Kaṁsa.

Gokulāṣṭa He was son of Govindarāja, and brother of Kalyāṇarāja. He was born on 1580 and wrote a commentary on Trividhanāmāvalī Vivṛti.

Gokulastava Brother of Kalyāṇarāja, who was born in 1580. He wrote a commentary called Trividhanāmāvalī Vivṛti. Disciple of Puruṣottama who wrote the commentary on the Trividhanāmāvalī of Vallabha.

Golangulas Name of Vanaras.

Golokka The cow of heaven.

Gomanta Mountain found in the Jarāsandha Empire. The length of this mountain is 3 yojanas within each yojana have established one and twenty posts of armed men.

Gomanta Giri An isolated mountain in the Western Ghettos, where Kṛṣṇa and Balarāma defeated Jarāsindhu. There is a Tīrtha called Gorakṣa on the top of Gomanta Giri.

Gomantas Province under the control of king Bharata.

Gomata-Gomaṭeśvara A Jaina colporteur, representing the Jaina deity Bahubali.

Gomati Name of a river on which Dvāraka is situated.

Gomukha Name of Indra's Charioteer. He was son of Matāli.

Gonanda Same as Gomarddu.

Gonardda It is the birthplace of Patañjali, the celebrated author of the Mahābhāṣya, hence he was called Gonarddiya. He lived in the middle of the 2nd century, before the Christian era, and was contemporary of Pushpamitra, king of Magadha, and wrote his Mahābhāṣya between 140 to 120 B.C.

Gopālācārya Disciple of Śyāmācārya. He belongs to Nimbārka School of thoughts. He is said to be a great scholar of the Vedas and the Vedānta. He had as pupil of Kṛpācārya.

Gopālkacchas Province under the kingdom of Bharata.

Gopālottaratāpana Upaniṣad Name of an Upaniṣad which discuss the four forms of Viṣṇu.

Goparāṣṭras Province under the kingdom of Bharata.

Gopati Asura. He was killed by Kṛṣṇa.

Gopatirṣabha A title of Śiva **2** A demon who was killed by Kṛṣṇa.

Gopeśa Son of Ghanasyana, wrote commentaries on the Nirodha Lakṣaṇa, Sevāphala and Saṁnyāsanirṇaya.

Gopeśvara Gopeśvara who is also known as Yogi Gopeśvara the author of Bhakti Mārtaṇḍa was born much later in 1781. He followed the Vallabha's philosophy

Gopeśvarajī Mahārāja Gopeśvarajī Mahārāja, the son of Kalyāṇarāja, and the great grandson of Viṭṭhala, was born in 1595 and wrote the Raśmi commentary on the Prakāśa of Vallabha, the Subodhinī Bubhutra Bodhinī, and a commentary on the Śikṣapātra of Harirāja. He had seven sons and three daughters.

Gosain One who subdues his passions, an ascetic, and a mendicant? The name is applied to the Daśnāmī Daṇḍis, the Vallabhācārya, and other classes of mendicant. There are some classes of Gosains who marry and engage in trade and agriculture.

Gośala Mankhaliputta Head of Ajivika sect Gośala Makkhaliputta Gośala. Makkhaliputta was the slave of a nobleman. His master from whom he ran away, pursued him and seized him by his garments but they loosening Gośala effected his escape naked. In this state he entered a city and passed for Digambara Jaina or Buddha and founded the sect that was named after him. According to the Jainas he was originally a disciple of Mahāvīra, but afterwards set himself up for a Tīrthaṅkara. In the Mahāvīra charitra of Hemacandra, he defends the precept of nakedness against the pupils of Pārśva, and gets beaten, and almost killed by the women, a village in Magada because he is a naked Śramaṇa or mendicant.

Gośarmaṇācārya A Jaina teacher, famous as an ornament of the lineage of the Ācārya Bhadra and sprang from a noble family.

Goshanashin A Mohammedan ascetic. The term is also sometimes used for Pardanashin.

Gośṛṅga Parvata Name of a mountain. It is found near Kaṭhmāṇḍu upon which the temple of Svaymbhunātha is situated.

Gotama A clan, a name, a sage, a mountain, the last of the Buddha's a queen. **2** A clan to which the Buddha and the Śākiyans had belonged and it derived its name from a Brāhmaṇa ancestor; a sage named Gautama, **3** A name by which those who did not follow his faith. **4** A Brāhmaṇa sage whose original name addressed the Buddha was Aṅgirasa Gotama **5** The founder of the Nyāya School of philosophy. He is also called as Gautama, Akṣapāda and Śatānanda and is author of a Dharma Śāstra, which has, been edited by Stenzler. He is also called as Gautama, Akṣapāda and Śatānanda and is author of a Dharma Śāstra or Law book.

Gotami-Putra The son of Gotami, a student of Bhāradvāji-Putra.

Gova-Rāṣṭra Name of a place that was established by Sapta Ṛṣi.

Govarathana Name of a mountain.

Govarddhana-Maṭha Śaṅkarācāra at Jagannātha in Orissa establishes one of the four Maṭhas.

Govardhana Dhara Upholder of Govardhana. A title of Kṛṣṇa.

Govardhanabhaṭṭa Author of Gayatryartha.

Govinda Cow keeper name of Kṛṣṇa.

Govinda Bhairava A form of Bhariava. He had four hands and holds, the conch, discus, drinking cup and the mace. He has three eyes and is young, serene and naked. On his side is the goddess Vaiṣṇavī Śakti and his vehicle is the bird Garuḍa.

Govinda Dīkṣita He was a well-known Karaṇāṭaka Brāhmaṇa and is said to belong to Vijayanagara king. He was minister of Chevvappa Nāyaka. He was well versed in Vedic and Sastric lore as well as in music but he is always referred to as Advaita Vidyācārya, and seems to have been a great teacher of Advatia. He had written Saṅgīt Sudhānidhi, Govinda Dīkṣita, a commentary on Kumārila Darśana, a work on astrology, also a commentary on the Sundara Kāṇḍa of Rāmāyaṇa.

Govindācārya Teacher of Viṣṇusvāmin, whose one disciple was Vallabhārcārya he was son of Kalyāṇarāja, who wrote the Śikṣāpatra and commentaries on the Siddhānta Muktāvalī, the Nirodhalakṣaṇa Pañcapadya, Madhurāṣṭaka and a Pariśiṣṭa in defense of Kalayāṇarāja's commentary on the Jalabheda.

Govindajiyar Surname of Yādavaprakāśa.

Govindānanda Sarasvatī He was the disciple of Śrī Gopālānanda Sarasvatī. He seems to have belonged to the Kañchi Maṭha. He is said to be the author of Ratna Prabhā the popular commentary on Śaṅkara's Brahmasūtrabhāṣya and Vivaraṇopanyāsa, Ratnaprabhā is one of the important commentaries on Ācārya's Brahmasūtrabhāṣya and is the most widely read by student of Advaita all over India.

Govindarāja He is the reputed commentator on the Vālmīki Rāmāyaṇa. The whole idea of treating the Rāmāyaṇa as the Śaraṇagati Veda seems to have been suggested to this commentator by earlier authors like Pillai Lokācārya and commentators like Periavacchan Pillai.

Govinda Singh The name of a Sikh sect. Tenth Guru of Sikhs.

Govvaia Hermits found in the side of river Ganges, when Mahāvīra visited it. They behaved like a cow, and in order to support their bovine character.

Gowlar School Gowlar School (followers of Śākta creed) that the soul is both of form and formless is consisted and contradicted. The siddhāntin refutes this theory also by stating the axiomatic principle of metaphysics, that which is of form can never become formless and conversely also that which is formless can never become of form. Just as the ākāśa that is formless does not come to possess a form and earth which is of form does not become formless. The Pūrvapakṣin here concedes the validity substances one cannot become the other nevertheless he wishes to maintain that both rūpa and arūpa can reside in one and the same object.

Goyama He was chief disciple of Mahāvīra. Gautama Indrabhūtī knew him.

Grahapati Name of sun god. It means the Lord of the stars.

Grāmadevatā The tutelary deity of a village.

Gramya Oṣadhi.

Granth Sāhib The sacred scripture or holy Granths are two. One was compiled by the fifth Guru, Guru Arjun Dev. The other is a collection of miscellaneous hymns of the tenth Guru, Guru Govind Singh and translations of Sanskrit books made by various others under the orders of Guru Govind Singh. The Holy Granth, popularly known as the Ādī Grantha contains the hymns of the first five Gurus, with a few selections form the hymns of different contemporary saints. These were all collected, arranged and formed into a volume called Guru Granth Sāhib, by the fifth Guru. The teachings of Guru Nānak are contained into he first book of the Ādī Granth. Nānak was succeeding by Aṅgad Dev, Amaradās, Rāmadās, Arjun Dev, Har Govind, Har Rai, Har Krishan, Teg Bahādur and Govind Singh, in turn. These are the ten Gurus of the Sikhs. An Akhaṇḍa Pāṭha means the uninterrupted reading of the Granth Sāhib by a party, generally 4 or 5, orthodox sixths, who are known as Pāṭhīs. The reading has to be completed within 48 hours. Akaṇḍa pāṭhas are performed on special occasions.

Granthi A reader of the Sikhs scriptures. One or more Granthis were appointed to each Sikh regiment.

Gṛdhrar Birds eat the dead bodies.

Green Tārā Name of a Buddhist goddess. Amongst the green varieties of Tārā, Khadirāvani and Vāsyatārā have already been noticed under the feminine emanation of Amoghasiddhi. She sits in the Ardhaparyaṅka attitude and like the afore-mentioned one, is entirely alone.

Gṛhamātṛka One of the emanations of the Dhyāni Buddha Vairocana. She has been depicted with three faces, white, yellow and red in colour. She has six arms showing the Dharmacakra Mudrā with her principal pairs of hands. She carried the thunderbolt and the arrow in her two right hands and in her two-left-one the lotus, and the bow. She sits on a thousand-petal lotus in the Vajrāsana Pose.

Gṛhitaci Apsarās notorious for her loves affairs. She had ten sons by Raudrāśva, and according to the Harivaṁśa an equal number of daughters. The Purāṇas furnish more details about her amours.

Gṛdhrakūṭa Parvata Name of a place where Buddha performed austerities here for some time after leaving the Pāṇḍava Giri cave, and in his subsequent sojourn, he delivered here many of his excellent sūtras. Devadatta hurled a block of stone from the top of this hill to kill Buddha while he was walking below in meditation. Buddha resided in the garden of Jivaka, the physician at the foot of the mountain and here the king Ajātaśatru and his Minister Varṣākara, which led to the foundation of Pāṭaliputra, visited him.

Gṛhadewa The tutelary god of a house.

Grihyta Sūtras Rules for the conduct of domestic rites and the personal sacraments extending from the birth to the marriage of a man.

Gṛṣma the season, during which the sun is in the signs Taurus and Gemini where the solar year is observed, the season is defined either as Vaiśākha and Jyeṣṭha

Gṛtsamada The reputed ṛṣi of many hymns in the second maṇḍala of Ṛg Veda. According to Viṣṇu Purāṇa he was a Kṣatriya and son of Śunahotra, being descended from Purūravas of the lunar race. The Vāyu Purāṇa makes Śunaka to be the son of Gṛtsamada, and Śaunaka the son of Śunaka, this seems probable it is related of him by Sāyaṇa that he was first member of the family of Aṅgiras, being the son of Śunahotra. He was carried off by the asuras whilst performing a sacrifice, but was rescued by Indra, under whose authority he was henceforth designated as Gṛtsamada, the son of Śunaka of the race of Bhṛgu.

Gṛñjana Wood is used for preparation of foods.

Guardian Name of a mountain that Kṛṣṇa induced the cowherds and cow heresies to worship instead of Indra. This enraged the god, who sent a deluge to rain to wash away the mountain and all the people of the country, but Kṛṣṇa held up the mountain on his little finger for seven days to shelter the people of Vṛndāvana. Indra retired be baffled, and afterwards did homage to Kṛṣṇa.

Guaṭemālā Āśrama The Gautama Āśrama, at Godna, which is said to have been the hermitage of Ṛṣi Gautama, the author of the Nyāya Darśana, derived its name, however, according to Honey from the fact that at this place Gauatama crossed over the Ganges after leaving Pāṭaliputra.

Guḍakeśa Whose hair is in tufts? An epithet of Arjuna.

Guebre An infidel, especially a reputed fire worshipper.

Gūgā The name of a Pīr or saint to whom offerings are made to avert danger from snakes.

Guggula Plant used to protect against witchcraft.

Guha Secrets. A name of the god of war.

Guhyakas Hidden beings. Inferior divinities attendant upon Kubera, and guardians of his hidden treasures.

Guhyeśvarī The temple of Guhyeśvarī, which is claimed both by the Hindus and Buddhist as their own deity is situated on the left bank of the Bāgmati, about a quarter of a mile above the temple of Paśupatinātha and three miles north east of Kaṭhmāṇḍu.

Guitar A name of Śatarūpa Brahma's feminine half, daughter and consort **2** A consort of Śiva.

Guṇakarandavyuha The mortal teachings and miracles Valokiteśvara.

Guṇakāśī Another name for Matali.

Guṇakeśī He was son of Indra.

Guṇamati A professor of Buddhist doctrines. He along with Sthiramati taught in the celebrated monastery. He was renowned for his wide and deep scholarship.

Guṇamatī Vihāra The Guṇamatī monastery, which was visited by Hiuen Tsang, was situated on the Kuṇva Hill at Dharawat in the sub-division of Jahanabad in the district of Gayā. The twelve-armed statue of Bhairava at that place is really an ancient Buddhist statue of Avalokiteśvara.

Guṇamukahya A celestial dancer.

Guṇasena A Jaina preceptor in the Tamil country.

Guṇavara A celestial dancer.

Guptahari Name of a place where Rāmacandra is said to have breathed his last.

Gurdwāra Guru's door a Sikh Temple. Guru Nānak started the first Sikh assembly at Kartarpur in 1521. This was the beginning of a religious congregation called Dharmaśālā.

Gurmat The philosophy of the teachings of the Gurus.

Gurmukh One who follows the Guru's teachings? It is also called as Pāṭhśālā.

Guru A religious teacher, spirituals guide. Particularly the instructor who imparts the Veda to a student. Him who confers on a man the benefit of sacred learning, little or much, let him know to be here named Guru in consequence of that heavenly benefit.

Guru Amardās Guru Amardās came to succession by dint of his selfless service, at the age of 73. Guru Aṅgad's son Dattu was engaged at this and kicked Guru Amardās. Guru Amardās did not take it ill but rather apologized to him, saying "pardon me" my hard bones must have hurt your foot". Thus reflecting the Guru's great humility and wisdom. He paid serious attention to the propagation of Sikhism. He appointed a devout Sikh in charge of each region. The total numbers of such diocese were 22. The Guru also trained a number of travelling missionaries who spread the message of Sikhism to other parts of India. In order to bearing the Sikhs closer to one another he fixed three festivals. It is said that the followers of Śrī Chand, son of Guru Nānak who had started the Udāsi group and who had advocated the renunciation of home and property came to Guru Amardās for constellation. He was very friendly to the Emperor Asoka. The emperor came to pay respects to Guru Amardas and according to custom took meals in the Langar.

Guru Aṅgad Guru Aṅgad previously known as Lehṇā was a worshipper of the goddess Jawāla Muhkī. Once while going to the shrine of this goddess, he came to contact with Guru Nanak. There was spontaneous conversion. He chose to serve the Guru. He became the Guru's best and obedient follower. After testing him along with others, Guru Nānak nominated him to the Gaddi in 1539. He popularized the Gurmukhi script introduced by Guru Nānak. He broke the Brāhmin's monopoly of learning by encouraging all sorts of people to learn Gurumukhī and read religious literature. He gathered the facts about Guru Nānak's life from Bhār Bālā and wrote the first biography of Guru Nānak Dev. He also set up religious centers where the principles of Sikhism could be propagated.

Guru Arjan Guru Arjan was son of Guru Rāmadās, and in his teens when he was installed as Gurur. He developed Amritsar as a center of industry and culture for the Sikhs. He requested Mian Mīr a Muslim divine to lay the foundation stone of the Har Mandar (temple of god). He felt that the Sikhs should have their own scripture. He collected the hymns of the first four Gurus and of Indian Bhagtas and Bhaṭṭas. He dictated the hymns including his own to Bhāī Gurdās and completed the compilation of the Ādī Granth the first book in 1604.

Guru Gobind Singh Guru Gobind Singh was installed as the Tenth Guru at the age of nine, soon after the martyrdom of his father. He knew that difficult times were ahead, particularly the struggle against Mughul imperialism. He has four-fold achievement to his credit. 1. The crushing blow dealt to the Mughal power. 2. Creation of the Khālsā Path, 3. The production of creative and martial literature. 4. The installation of the Ādī Granth as the Guru Granth Sāhib and the perpetual guru for the Sikhs.

Guru Granth Sāhib the collected volume of Guru Granth.

Guru Har Gobind Guru Har Gobind acted per the advice of his father Guru Arjan maintain an army. His father had been a victim of Mughal tyranny. The Mughal rulers wanted to break the power of the Sikhs. He organized a band of soldiers and trained them in warfare. Some historians call it the beginning of ameliorate theocracy. Guru Har Gobind's career marks the turning point in Sikh history. Due to the new circumstances, Sikhism was being coming militant. The Guru carried two swords–one of spiritual power and the other of military power. In 1644 Guru Har Gobind nominated Guru Har Rai as his successor.

Guru Har Rai Guru Har Rai was installed as Guru at the age of 14. He was the grandson of Guru Har Gobind though without his military genius. Guru Har Rai was a man of peace and love. He was found that of serving the Sangat. He urged his followers to meditate on the hymns of the Guru Granth Sāhib and to lead a life of self-disciple. He tried to isolate himself from the intrigues of the mugal court. Dārā Śikhoh came to the Guru's place and sought his blessing for success against his brother Aurangazeb. He was a man of great charity and generosity. He installed his five year old son Harkrishan as the next Guru early in 1661.

Guru Harkrishan Guru Harkrishan, son of Guru Hari Rai was called upon to assume the responsibilities of leadership of the Sikh community at the tender age of five. He is known as the child Guru and is specially loved and cherished by the children and students. He was a genius and showed extraordinary talents for his age. He passed away on 1664.

Guru Nānak Guru Nanak was born in Talvaṇḍī, a village in Punjab in 1469 at a critical period of Indian history. His life may be divided into three parts. The first period of 30 years was spent at Talvaṇḍī and Sultanpur as a householder. The second period of 22 years was spent in missionary travels far and wide and for the third and last period of 18 years he stayed at Kartarpur for the benefit of his followers. He establishing places of worship called Dharmaśālās. He challenged the fanaticism and in tolerance of the Muslims, of his time. During his visit to Mecca, he made the Kazis release that God's house is everywhere and not only in the direction of the Kābā. He propagated the equality of man. He treated Hindus and Muslims alike. He went to their important shrines and explained to them the true way of spiritual life.

Guru Rāmadās Guru Rāmadās was installed as Guru at the age of forty. He put missionary work on sound basis and sent mass and to different parts of North India to propagate the message of Sikhism. He himself was fond of serving his disciples. Sometimes he would distribute water or pull the fan for the Sangat. He was keen on giving a suitable center of worship to the Sikhs. He developed the land purchased from local and owners and established a new township called Rāmdāspur. Many Sikhs settled in the new town because it was situated on the trade routes. The city was subsequently called Amritsar. He laid down a Sikh code of conduct and worship. He prescribe the routine of a Sikh as in his hymn to be found on page 305 of Guru Granth Sāhib. He composed The Lavan for Sikh marriage ceremony and other hymns appropriate to certain other function and festivities. Being a talented musician he composed hymns in eleven new rāgas. Arjan, the youngest son of Guru Rāmdās was devoted to his father.

Guru Teg Bahādur Guru Teg Bahadur's life may be divided into three periods, the first period of 23 years he spent at Amritsar along with his father, the second period of 19 years was spent in quiet meditation at Bakala and the third period of 11 years he travelled exclusively intern part of India. Aurangezeb assassinated him.

Gurubāṇi The sacred literature of Sikhism is called Gurbāṇi that means the Guru's words –A song of message as enshrined in Guru Granth Sahib. In Sikhism the Guru means the word and not physical body. God revealed the ban through the guru and it will ultimately lead one to its source. The bāṇi are the Guru. The reading of Gurbāṇi requires concentration, understanding and heart searching.

Gurudhi Vedic Ṛṣi who was son of Sanskrit, and he was categorized under Garyas genealogy.

Gurugranth Sāhib Guru Arjan compiled the Ādī Granth popularly known as the Granth that contains the hymns of the first five Gurus and some of the Bhagats of medieval India. He installed this scripture in the Har Mandar in 1604. The copy got into the hands of Dhirmal, the son of Guru Har Gobind. Subsequently some Sikhs forcibly obtained the copy from Dhirmal and presented it to Guru Tegh Bhagadar. He returned it to Dhirmal. Guru Gobind Singh dictated the entire Granth to Bhāī Maṇī Singh and incorporated the hymns of Guru Tegh Bahāġdur in 1706 at Damdamā Sāhib. It contains 5894 hymns. Guru Arjan contributed the large numbers of hymns 2216. The 937 hymns of fifteen Bhagatas and eleven Bhaṭṭas whose compositions tallied with the gospel of Sikhism were also included.

Gurumata The advice of the guru, the name of the diet or conclave of the Sikh leaders, held annually at Amritsar in times subsequent to the gurus.

Gurumukhī The language of the Sikhs gurus, but applied most commonly to the modification of the Devanagari Alphabet which they used.

Gurupāda Giri Gurpa hills in the district of Gayā about 100 miles from Bodh-Gayā where Mahā Kāśyapa attained Nirvāṇa. It is also called Kukkutapada Giri. By Mahā-Kāśyapa is meant not the celebrated disciple of Buddha who preside over the first Buddhist synod after Buddha's death but Kāśyapa Buddha who preceded Śākyasiṁha.

Guruparamparāprabhāva Name of sun god.

H

Hafiz Sūfī saints.

Haihaya Name of a kingdom that was ruled by Karttavīryārjuna, who was killed by Paraśūrāma.

Haimāvata School of Buddhism. According to Vasumitra, the Haimāvata School in the Himālayan region was the successor of the old Sthaviravāda School.

Haimāvata Varsaḥ the name of India before it was called Bhāratavarṣa

Haimavatī The river Rāvi in the Punjab. **2** The river Airavatī in the Panjab

Hairbhadra Sūri He was a distinguished and versatile writer who is known to have written his commentaries on the canons in Sanskrit. His commentaries on Avassaya, Dasaveyaliya, Nandī and Anyoga are famous. These different details commentaries discuss about the life of Mahāvīra.

Harīta-Gītā Gītā contains alcoholic liquors are not countenanced by the Vedas.

Haj Pilgrimage, especially the pilgrimage to Mecca, sometimes called Haj-Al-Farza; the ordained Haj as it is enjoyed upon every Musalmān who has the means to perform it. The Haj is to the Kābā, round which the pilgrim walks seven times, kissing each time the black stone which imbedded in the north-east corner of the wall, and each is said to have been given by an angel to Abraham.

Hakim A sage.

Haladhara An epithet of Balarāma.

Halāhala Lokeśvara One of the forms of the Buddhist Bodhisattva Avalokiteśvara. He is represented in the Sādhanamālā with six arms. In his right hands the first displays the Varada mudra, the second holds the rosary, and the third has an arrow. In his left hands, the breast of his Śakti of his own creation, who sits on his left lap. With her right hand she embraces the god while her left she holds a lotus. This deity has three faces, the front one being white, the left one being red and the right one blue. His head is matted and holds skull. His Śakti's hair is also matted and adorned with flowers.

Halayudha In the Brahma Purāṇa identifies Rudra under this name.

Halika Serpent goddess. She was daughter of Vāsuki

Haṁasvaraṇ Name of God Śiva.

Haṁsa An Avatāra of Lord.

Haṁsa On the Devakūṭa Mountain, there are many Haṁsa birds.

Haṁsa–Gītā Gītā which teaches the necessity of developing the qualities of truthfulness, self control, forbearance and forgiveness in order to get a firm grasp of the nature of the ultimate reality.

Haṁsa-Stūpa Name of a place visited by Hiuen Tsang. It is a Dagoba erected, according to him, in honour of a Haṁsa (Goose) that scarified itself to relieve the wants of a starving community of Buddhist Bhikṣus of the Hīnayāna school. There was formerly an excellent road that led up to the mountain top

Hamtariha Amitābha God.

Hanafi One of the four orthodox schools of law in Sunni Islāma named after Abu Hanifa-al-Numan Ibn Thabit, who died at Baghdād.

Hanbali Youngest of the four orthodox schools of law in Sunni Islāma, named after Ahmad Ibn Hanbal whose teaching, together with that of his immediate disciples, laid the basis for a system of law and theology decidedly traditionalist in orientation.

Hansanadopaniṣad Name of an Upaniṣad.

Hansopaniṣad Name of an Upaniṣad.

Hanumān Hanumān, on the whole the most useful of the monkey leaders was the son of Vāyu by a Vanar or monkey mother of the expedition to Ceylon. When he was a child, by seeing the sun rising and thinking it to be the fruit of a tree he sprang up three hundred leagues to clutch it. On another occasion Indra let a bolt fly at him, which caused him to fall violently on a rock. The fall shattered his cheek, and hence the name Hanumān, the long jawed one, was given to him. His father seeing this became angry, and the breezes ceased to blow, until the gods in terror came to appease Vāyu, Brahmā promised that this boy should not to be slained in the battle and Indra declared that his bolts should never injure him in the future. He rendered most valuable service to Rāma. It was he who discovered Sītā's abode and carried a message to her from Rāma. It was he who set fire to Laṅkā and caused fear to enter the hearts of the Rākṣasas dwelling there. It was he who bore Rāma on his shoulders as he crossed over from India to Laṅkā.

Haoma The Zoroastrian haoma was a plant drink made from the plant, and a divinity created by recurrent acts of worship using the drink. The identity of the plant is unknown. It may have been ephedrine, which is used by Zoroastrians today, buy recently it has been proposed that it was originally a mushroom, the Amanita muscaria.

Hara Śiva. The Buddhist Deity Ubhayavarahana an emanation of the Dhyāni Buddha Vairocana tramples him.

Harabhadra Name of a Dvārapāla.

Hara-kiri alias A Dakṣiṇī Brāhmaṇas, and court poet in the Sāmbhji kingdoms. He has written some religious articles.

Harddapīṭha Baidyanātha in the Sanathāl Parganās in Bengal. It is one of the fifty-two Pīṭhas where Satī's heart is said to have fallen, through there is no memento of any kind associated with the occurrence.

Hari Name of god Viṣṇu. **2** Name of god Indra.

Haribhadra Author of Jaina work Ṣaḍdarśanasamuccaya "the epitome of the six systems" who lived in ninth century A.D. and who had several homonyms, was Brāhmaṇa converted to Jainism. He is famous still as the author of 1400 chapters of works, and seems to have been one of the firsts to introduce the Sanskrit language into the scholastic literature of the Śvetāmbara Jainas.

Haribhadra Sūrī He was distinguished and versatile writer who is known to have written his commentaries on the canons in Sanskrit. His commentaries on Avassya, Dasaveyyaliya, Nandī and Anyoga are famous. These different detail commentaries discuss about the life of Mahāvīra.

Haridās A servant of Hari, one who sings hymns and relates legends.

Haridraka Serpent goddess. She was daughter of Vāsuki

Haridvāra Name of a place that is located at the bank of Ganges. It is also called Gaṅgādvāra.

Hariharanātha-pura A celebrated place of pilgrimage, and it is junction of river Tuṅgabhadrā.

Harihariharivāhana Name of a Buddhist deity. Lower most is the snake, on it is the lion; over the lion is Garuḍa. Nārāyaṇa rides Garuḍa and on his shoulder sits Lokeśvara. The Garuḍa has two hands in the Añjali Mudrā. Nārāyaṇa has four hands, out of which the first pair is engaged in forming the Añjali against the breast while the second pair has the Cakra in the right hand and the Gadā in the left. Lokeśvara sits in Vajraparyaṅka, and has six arms; the three rights carry the Tridaṇḍī, the noose and the flower.

Harikavi Alias Bhānu Bhaṭṭa He was Dakṣiṇi Brāhmaṇa, and court poet in the Sāmbhājī kingdom. He has written certain work on Hinduism. No source were available.

Hariṇa Name of a deer.

Harirāja Son of Kalyāṇarāja, wrote the Śikṣapatra and commentaries on the Siddhānta Muktāvalī, the Nirodhlakṣaṇa, Pañcapādya, Madhurāṣṭaka and a Pariśiṣṭa in defence of Kalyāṇarāja's commentary on the Jalabheda.

Hariścandra A king of the Īkṣvāku family line, and the eldest son of King Triṣaṅku. Vasiṣṭha praised him in the court of Indra, and therefore Viśvāmitra tied various means to test his goodness, but he bravely endured every test. One of the most memorable incidents of the entire narrative about Hariścandra describes the movement when his Dom master commanded him to slay his wife Tārāmatī and her last prayer was "in every birth let there be a king like Hariścandra, a son like Rohita, a guru like Vasiṣṭha, and a beggar like Viśvāmaitra".

Harisena Jaina writer and author of Bṛhatkathākoṣa. He lived in the reign of Samurdra Gupta and author of Mahādaṇḍanāyaka.

Hārīta Hārīta author of Dharma Śāstra A son of Yuvanāśva. He belonged to the solar race; claimed descent from Īkṣvāku and from him descended Hārīta Aṅgirasas.

Hārīta Āśrama It was the hermitage of Ṛṣi Hārīta, the author of one of the Saṁhitās.

Hārīti Mother, a goddess in the northern Buddhist pantheon.

Harivar Vipra Assam writer, who belongs to king Durlabharyaṇa's times, and author of look Vabruvāhanayudha, which is a poem of war and adventure of local colour and tender emotions that is woven round the mythological theme of Arjuna's encounter with his own son born of Chitrāṅgadā of Maṇipur. His other work is Lava-Kuṣa Yuddha; it is the story of Rāma and his sons in exile and the fight that ensued between the father and his sons.

Harṣa Harṣa is an important writer on Advaita. He is the author of Khaṇḍanakhaṇḍakhādya. This is said to be one of the important works on Advaita Dialectics. It has been composed mainly for refuting the doctrines of the Śūnyavādīns and Nayāyikas. Śrī Vidyāraṇya and Madhusanda Sarasvatī refer to this work. Harṣa was the son of Hirapaṇḍithia and Mamalla Devī. He seems too native of Kanauj and to have lived during the 11th century. Chitsukhācārya has written a commentary on the Khaṇḍana Khaṇḍa Khādya. Besides Chitsukha's there are about 11 more commentaries on his work. Harṣa has written nine other works.

Haryama A Sukha God.

Haryaśīrṣa An Avatāra of Lord.

Hasini Mother Goddess.

Hastamālaka One of the disciples of Ādī Śaṅkarācāraya.

Hastamālakācārya Hastamālakācārya was disciple of Śaṅkarācārya. He is said to have been the son of Prabhākara, under of what is called the Gurumata of the Pūrva Mīmāṁsā. He was a mute from his birth. When Śrī Ācārya visited Asrivalli, the native place of Hastamālaka in the course of his per regretful Prabhākara brought his mute son before the Ācārya and implored him to bless his son. The Ācārya immediately understood that the boy was no ordinary then been considered a mute, burst forth in reply with a poem of 13 verse where in he answered that he was neither a human being nor a Deva, neither a Brāhmaṇa nor a Kṣatriya, but that he was pure consciousness. Nija Bodha Rūpa. The verses thus constitute such an invaluable mine of Advaitic truths that Śrī Ācārya himself has designed to write a commentary on the name, a rare instance of a Guru writings a commentary on his Śiṣyas works. Besides Śrī Śaṅkara Ānanda Prakāśa and Svayamprakāśa have also written commentaries on Hastamālakiyam.

Hasti Name of Nāga.

Hastin Name of elephant.

Hastināpura The capital of Kurus, northwest of Delhi, entirely dilapidated by the Ganges. It was situated twenty-two miles north east of Meerut and south west of Bijnour on the right bank of the Ganges. Nichakṣu, the grandson of Janamejaya of the Mahābhārata removed his capital to Kauśāmbī after the destruction of Hastināpura.

Hastipiṇḍa Serpent goddess. She was daughter of Vāsuki.

Hastisoma The river Hatsu, a tributary of the Mahānadī.

Haṭha Yoga This is a part of Rāja Yoga–physical and psychical control.

Hatthitavāsa Hermits found in the side of river Ganges, when Mahāvīra. They used to kill an elephant visited it everywhere with arrows and lived many months on its flesh.

Hatyāharaṇa Hattiaharaṇ, 28 miles southeast of Hardoi in Oudh. Rāmacandra is said to have expiated his sin for killing Rāvaṇa, who was a Brāhmaṇa's son, by bathing at this place.

Hayagrīva A deity in the Hindu and Buddhist pantheons. Hayagrīva is the Hindu god of fever and Śītalā, the deity of smallpox. They are depicted flying in opposite directions, in images of the Buddhist deity Parṇaśabarī one of the emanations of Dhyāni Buddha. **2** A god in the Buddhist Vajrayāna pantheon depicted in more than one form. **3** Horse necked god.

Hayagrīva Lokeśvara The god sits in the Vajraparyaṅka attitude on a lotus. He has four hands, out of which the two principal ones exhibit the Vyākhyama Pose. The second pair holds the rosary in the right hand and the lotus in the left.

Hayagrīva Saptaśatikā Name of a Buddhist deity. He has several other forms, but in only one he is said to bear the image of Amitābha on his crown. Another is said to bear that of Akṣobhya, and in the third, there is no indication as to who should appear on his head. So, the three different forms should be death with in three different places. The particular name by which the third variation of Hayagrīva goes is Paramāśva, while the other two are given by the name of Hayagrīva simply. The worshipper should conceive himself as red complexion, who is terribly awe-inspiring, three-eyed, with brown beard, who is angry and has protruding belly, whose face appears terrible with bare fangs, who wears garlands of skulls with teeth and lips, bears on his head, the crown of Chignon, and the figure of Amitābha, whose second face is distorted like that of a horse, which is blue colour and neighs incessantly who tramples on the top of the universe with one leg and the end of the world with the other, who is decked in eight serpents, is short and dwarfish, is clad in tiger skin and decked in all ornaments, who pleases all the gods and asuras, and hold the Vajra and the staff.

Hayagrīva Upaniṣad Name of an Upaniṣad.

Hemacandra Author of Rāmakathā in Sanskrit language. He belongs to 12th century A.D. of Jain community. The Triṣaṣṭiśatakapuruṣacarita that yields some information regarding to Lord Mahāvīra.

Hemādrī Hemādrī officer of the Yādava king of Devagiri, who wrote Caturvargacintāmaṇī that is an encyclopaedia of ancient religious rites and observations.

Hemakūṭa It is another name for the Kailāśa Mountain that is the abode of Kubera, the king of the Yakṣa. The Bandarpuccha range of the Himālayas in which the rivers Alakanandā, Ganges and Jamunā have got their sources.

Heramba Name of God Vināyaka.

Herambha Gaṇapatī A form of Gaṇapatī. According to Mudgala Purāṇa have five elephant faces, the fifth of which in the illustration, is represented at the top. Of his ten arms the two lowest show the protecting and the boon giving postures. The others hold the noose, the tusk, the rosary, hook, axe, pestle, pudding and the fruit. He rides on a lion, but no goddess is found, as in the two varieties of Heramba Gaṇapatī.

Heruka A Buddhist deity. He is one of the emanations of the Dhyāni Buddha Akṣobhya. He is one of the most popular deities in the Buddhist pantheon and an entire tantra is devoted to him. He is also known as Hevarja and many of his aspects are depicted in the Sādhanamālā and the Niṣpannayogāvalī.

Heruka Tantara The union of Vajrayoginī with Heruka.

Heruki Name of a Buddhist goddess. He accompanies Saptākṣara Hevajra. A Buddhist deity, one of the emanations of the Dhyāni Buddha Akṣobhya. This is another form of the Buddhist deity Heruka when he is accompanied by his Śakti who is called Vajravarāhī, Vajraśṛṅkhalā and Nairātma. In the Niṣpannayogāvalī of Abhayakara Gupta, four forms of this deity are described. One is with two arms, another with four arms, the third with six arms and the fourth with sixteen arms. In these forms he generally carries the thunderbolt in his right hand which is raised, while in his left he holds the skull cup filled with blood and with other hands he embraces his Śakti. In his form with sixteen arms, he is depicted as trampling on the Hindu gods named Skandka Māra in the mould of Brahmā.

Hevajrakrama Kurukulla See Kurukulla.

Hidadrit Name of Himālayas Mountain.

Hiḍimbā The demon wife of Bhīma. She was the sister of Hiḍimb who had lived in the forest where the Pāṇḍavas remained during their exile after their house had been burnt down. She fell in love with Bhīma and offered to carry him on her back, but he refused. At that moment her brother Hiḍimb came on the scene and there was a fight between him and Bhīma who ultimately killed him.

Himādrī Name of Himālayas Mountain.

Himalayas Mountain.

Hinduism The religious system of Hindus. It is a creed based on an original, simple, pantheistic doctrine, but branching out into an endless variety of polytheistic superstitions. The formula of its leading dogma. There is but one being, no second, that is nothing really exists but the one universal spirit, and whatever appears to exist independently is identical with the sprit. This is the severe, uncompromising creed of true Brahmanism. This according to the orthodox Hindu philosophy is the only true Veda. This, at least according to the belief of the generality of educated Hindus, is the only true knowledge to which the Veda leads. Popular Hinduism, on the other hand though supposed to accept this creed as the way of true knowledge, Jñāna Mārga, which it admits to be the highest way of salvation, adds to it two other inferior was, Karma Mārga and Bhakti Mārga. Hinduism is also known by the names Sanātana Dharma and Vaidika Dharma. Hinduism allows absolute freedom to the rational mind of men. Hinduism never demands any undue restraint the freedom of human reason, the freedom of thought, feeling and will of men. It allows the widest freedom in matters of faith and worship. Hinduism does not condemn those who deny the god as the creator and ruler of the world, who do not accept the existence of an eternal soul and the state of Mokṣa. Hinduism does not render the upholders of such views unfit to be recognized as pious and honourable members of the Hindu religious society. Hinduism has within its fold various schools of Vedānta and Śaivism, Śaktism, Vaiṣṇavism. It has various cults and creeds. It is more a league of religions than a single religion with a definite creed. It accommodates all types of men. It prescribes spiritual food for everybody according to his qualification and growth. This is the beauty of this magnanimous religion. This is the glory of Hinduism. Hence there is no conflict among the various cults and creeds.

Hiraṇyakaśipu He was the brother of Hiraṇyākṣa and both were inimical to Viṣṇu.

Hiraṇyapura Herdoun in the Jaipur State, 72 miles to the south west of Agra, where Viṣṇu is said to have incarnated as Nṛsiṁha Deva and killed Hiraṇyakaśipu, the father of Prahlāda.

Hiraṇyavarman A surname of Simhavarman.

Hiraṇyavindu A place of pilgrimage in the Himālayas.

Hiraṇygarbha A variety of Śāligrāma. It is in blue colour with cakra in its center.

Hiuen Tsang He was also known as Yuan Chwag. A Chinese traveller who played major role in Buddhism development in China.

Homa Sukha God.

Hookhta Famous axiom found in Zoroastrian religion that means pure words.

Hoomta Famous axiom found in Zoroastrian religion, which means Pure thoughts.

Horse A Vehicle of Iyanar, Kubera, Sūrya, Moon, Kāladūtī and Aśvins.

Hosso Name of a Buddhist sect found in Japan.

Hotri The name of the highest of the three classes of priests employed in the ceremonial of a Vedic sacrifice. They had to recite the sacrificial hymns of the Ṛg-Veda. Distinct from the three classes of Adhwaryu, Udgatri and Hotri was the superintending Brāhmaṇa, who superintended all and performed the whole sacrifice mentally.

Hotriya Name of God Agni.

Hottiya Hermits found in the side of river Ganges, when Mahāvīra visited it. They offered sacrifices.

Houri A nymph, of the paradise of Islāma. Theirs shall be the Houris with large dark eyes like close kept pearls a recompense for their labour past.

Hṛṣikeśa Ṛṣikeśa, a mountain 24 miles to the north of Hardwar that was the hermitage of Devadatta. It is situated on the bank of the Bhagīratha on the road from Haridvār to Badrināth.

Huayen Name of a Buddhist sect found in China. Tushun who died about 640 A.D founds this sect.

Hulasī Mother of Tulasīdas. She was married to Ātmarāmasuka Dube and she bore a son named Tulasīdās. She belonged to Saravaryā caste of Brāhmaṇs.

Humbauttha Hermits found in the side of river Ganges, when Mahāvīra, they visited it lived on fruits and used their teeth as mortar.

Humkari Mother Goddess.

Hupian The capital of Parsusthana, the country of the Parśus, a warlike tribe mentioned by Pāṇinī.

Hutam Sukha God.

Huvareṣṭa Famous axiom found in Zoroastrian religion that means pure deeds.

I

Icchārāma Author of Vallabha's Anubhāṣya and Nirbhayarāma.

Īd A general name for a Muhammadan festival. The two principal ones are the Īd-Ul-Fitr and the Bakr-Īd.

Īd-Ul-Fitr the festival of breaking fast, the great Mohammedan holiday held on the 1st day of Shawal, when the Ramazan fast is broken.

Īd-Ul-Zohā Another name for what is now generally known as the Bakrā-Īd.

Idaspati Tuṣita god.

Id-as-Saghīr This is another name of the Id-ul-Fitr.

Iḍaviḍā A daughter of Triṇa-Bindu and the Pṣaras Alambuṣa. Different types of legends about her are preserved in the Purāṇas, which some times refer to her as the wife of Viśravās and also as his mother.

Īdgāh A place where Musalmans meet for prayer on holy day.

Īd-I-Ghadar The festival of the lake, held by Shiahs on the 18th Zilhijjah, as on that day the prophet by the side of a lake proclaimed Thatali was his own flesh and body

Īd-I-Kurbān Other name for what is more popularly called the Bakr-Īd.

Idvatsara Name of moon god.

Ihrām A name given to the confines of Mecca, on arrival at which the pilgrim throws away his clothes and puts on two special clothes that he may not wash or change till the Haj is completed.

Ikṣaku Manu's eldest son was Ikṣaku who was recognized in the Ṛg Veda and his dynasty is called the Aikṣaka He was tall, of golden complexion, sweet in temper and strong in brain, body and mind. He is called the first regular king of Oudh. He ruled wisely and well. He was very great and pious and performed many sacrifice. He had 10 sons and one daughter 5 of his son took to religion; one son turned a merchant. One sons viz. Śakuni went to the north and founded his line there Bikukṣi was the crown prince.

Ila The eldest son of Vaivasvata Manu, born of Putreṣṭi. He was anointed by Manu performed austerities on the Mahendra hill and set out for his world conquest.

Ilambilisai Pillai See Nainar Achchan Pillai.

Ilāpati Name of Kṛṣṇa.

Ilvalantaka Name of sage Agastya.

Imām The priest who officiates in a mosque. Also among the Shiahs, their spiritual and temporal head, they recognize a succession of twelve Imāms, beginning with all the son-in-law of the prophet, who was followed by his two sons Hasan and Husain, after whom came Husain's son Zain-Al-Abidin, and eight descendants of his, the last of whom Abul Karem Muhammad, is supposed to be still alive. See Mahdi. The Sunnis gives the title to the founder of their four schools namely Ashafai, Abu Hanifa, Malik and Hambal. In the Kurān Abraham, Issac, and Jacob are called Imāms.

Imāmat The office of the Imām.

Imāmiā the follower of the Imāms, A Shiah.

Imān Faiths as distinguished from in practice. The two together constitute Islāma.

Indira Name of Lakṣmaṇa.

Indivesa Author of Gayatryatha Vivaraṇa.

Indra Vedic Deity. Name of sun god.

Indra See Dikpālakas.

Indrajīt The title of Meghanāda, son of Rāvaṇa, who in a fight between Indra and Rāvaṇa became invisible by means of a power, which he had acquired from Śiva, captured Indra and took him a prisoner to Laṅkā. By the performance of many sacrifices he obtained from Śiva a divine chariot, weapons and missiles. He captured Indra in battle and made him captive and therefore is named as Indrajīt. By the missiles of Brahmā he fastened Māruti the monkey god who had gone in search of Sītā and brought him into the royal court of Rāvaṇa. In three hours he killed sixty-seven crores of monkeys and had thrown Rāma and Lakṣmaṇa, into a swoon, but ultimately he was killed by Lakṣmaṇa. By the gods followed the captive and the conqueror, which refused to surrender until. The gods granted him the fight of immortality.

Indrāṇī The wife of god Indra. She is also known as Śacī and Aindrī. In the Ṛg Veda her praises are sung and she is called among women the most fortunate for her husband was never to die of old age. In the Rāmāyaṇa and the Purāṇas she is depicted as the daughter of the Daitya, Puloman and hence she was named Paulomī. Indra managed to take her away from her father and to evade his curse; he slew Puloman. Her son was Jayanta and her daughter Jayanti. The assertion that Indra "ravished" Indrāṇī is unfounded. She was, however, cursed by Umā that she like the other goddesses was not to have any children. But by practicing sever penance, she managed to mitigate this curse and had a son Citragupta.

Indras A group of demi-gods of Jaina Mythology.

Indrota A patronymic showing that he was Atithigva's son. He has been praised during the course of a horse sacrifice.

Indrota Daivapa Śaunaka He is referred to as a priest during the horse sacrifice of Janámejaya although this distinction has also been bestowed on Tura Kavaseya.

Induvatsara Name of goddess Lakṣmī.

Irā Name of goddess Sarasvatī.

Irāvat Son of Arjuna by his Nāga wife Ulūpi.

Īśa An epithet of Śiva who is also called Īśāna.

Īśa Syavasvi One of the teachers of the Jaiminīya Upaniṣad Brāhmaṇa. He was a pupil of the sage Agastya.

Īsalia Esariya, in the district of Champaran, where Buddha in a former birth appeared as a Chakravatti monarch.

Iśāna He is one of the Buddhist gods in the Vajrayāna pantheon. He is described in the Niṣpannayogāvalī as riding on a bull, white in colour, with two hands, holding the trident and the skull–cap. His hair is matted and thereon appears the half-moon and his throat is blue while a snake serves for his sacred thread. By the days of Buddhghoṣa, Iśāna was demoted to an inferior status when he was compared with Sakka. He is a protector of the quarter among the Jaina gods. He protects the north-eastern quarter According to the Śvetambara text he rides a bull, joined by Umā, holding a bow and trident. His hair is matted and there are snakes on his limbs.

Īśānī Mother goddess.

Iṣatvastra Disciple of Zarasthushtra.

Isha Namaz Prayer at Sun set.

Ishrak Namāz Prayer at Sunrise.

Isita Name of Siddidevī.

Islām Islām is the name given by Muhammad to the religion that he founded. It means surrender, acceptance of the revelation and commands of God, and is set forth as the basis of faith of true religion. The personal name of god is Allāh. Islām is divided into two great sects, the Sunnite and the Shiyāite .The origin of the division was political, and lay in the dispute regarding the Caliphate. Submission to the will of god, peace, salvation, the name of the Mohammedan religion. From asceticism by a natural process of evolution, the movement developed into quietism. Self surrender is, indeed, implicit in the very name Islām, but the Sūfī carried the doctrine much further, and subject all this acts, mental and spiritual as well as physical, to the will of god. So, through the withdrawal into self, and the restitution to the individual will of the initiative to worship which the communal basis of Islām as an institutional religion had tended to obliterate, the Sūfī passed to the complete annihilation of self, and thereafter to the survival of personality only in the transmutation of the finite human qualities into the infinite qualities of god. This mystical system, which was doubtless initially grounded in the actual experience of devout Sūfīs, after the characteristics schematizing manner of the Arabs became reduced to right rules of conduct and spiritual progress. The great Sūfīs of the 9th century such as Dhu-I-Nun al Misri of Egypt, al-Muhasibi and al-Junaid of Baghadad. Abu Yazid al Bistami an Abu Abdullah al-Tirmidhi of Persia, by their verbal or written instruction, no less than by their lives, set this great mystical system on firm foundations. Individual schools sprang up in various centers, in which the peculiar doctrines of the several masters were transmitted to their followers, and by the end of the 10th century Sūfīcism had penetrated every corner, of the Islāmic world. This was not accomplished without a struggle. The more conservative elements within Islām, reacting violently against this drift away from traditional authority towards individualism, whether out of sincere conviction or an pretext, accused the Sūfīc of the heinous heresy of hull, the doctrine of incarnation, and the great mystic al-Hāllajin the year 922 and for his enthusiasms on the gibbet. Between 950 and 1050 many books were written attempting to prove that Sūfīsm, so far from being heretical was actually the true and authentic Islāmic religion as practiced by its founder and earliest adherent, and finally Abu-Hamid al-Ghazzali perhaps the greatest scholastic theologian which Islām ever produced, having been converted to Sūfīc mysticism wrote a classical defense the Ihya ulum al din- revivification of religion, which finally bridge over the gulf dividing orthodox theology of Sūfīsm. The Sūfī movement exercised a profound influence over the spiritual and artistic evolution of Islām. Muslim theology, with the innumerable over the spiritual and artistic evolution of Islām. Muslim theology, with its innumerable prescriptions of ritual and law, was already welling sterile, when the spiritual reaction set in Islām as a faith to live, as well as to practice this was a fundamental meaning of Sūfīsm. The Sūfī, in his contemplation of the divine attributes, discovered beauty a new, and this discovery, as vitalizing as Platonic idealism itself, acted as a powerful stimulus to literary and artistic achievement. A vast proportion of Persian and Turkish literature and especially poetry, is mystical while the very romance of the epic writers are treated from a spiritual angle, in Arabic too much fine mystical poetry has been written wheel the very numerous treatises by such authors as al-Ghazzali, al-Suhrāwardī, and above all Muhy-al-Din, Arabi bear witness to the fertility and profundity of mystical thoughts in Islām. Ibn Arabi's writings, indeed, are held by some authorities to have had an influence even on mediaeval Christian mysticism, and his eschatological scheme may have been a source of Dante's imaginative system. Islām is divided into Imām or faith and dīn practice. The Arabs loves bravity and felicity of language, and proverbs form unimportant branch of Islamic literature, it is only natural, therefore, that the Sūfīs in their mystical teachings make great use of the sayings of there celebrated saints and thinkers. Anecdote also plays its own role in underlining ethical and spiritual instructions, and in recounting the stories of the saints, the Muslim, a born romantic, is thoroughly at home. In poetry an elaborate system of metaphor and allusion was built up, human and carnal terms are freely applied to spiritual sensations, the divine beloved is described in language which to the uninitiated spiritual seems dangerously like anthropomorphism; while wine, as a symbol of spiritual intoxication, figures prominently in the vocabulary of the poets. The principal tenets are that there is only one god, that Muhammad is his last and greatest prophet, that there is a paradise of bliss for the faithful and a terrible hell for the ungodly Ādam, Noah, Abraham, Moses and Jesus are recognized as prophets who brought in succession new laws and revelations, till all were finally superseded by those of Muhammad. The dīn or practice is of five kinds;—recital of the Kalīmāh, prayer and ablution, fasting alms, and pilgrimage.

Iṣṭa Devatā Out of the numerous forms of god conceived in the past by the heart of man and recorded in our scriptures the worshipper is taught to choose one which satisfies his spiritual longing and make that the object of his adoration and love. This is his Iṣṭa Devatā.

Iṣṭaliṅga A division of Liṅgasathala. This liṅga is to be apprehended by the eye and mind.

Isu-Trikāṇḍa A constellation mentioned in the Aitrareya Brāhmaṇa that has been supposed to represent Oriton's guide. This constellation has been named along with Mṛga, Mṛgavyādha and Rohiṇī.

Īśvara Bhaṭṭa Vaiṣṇava scholars and he was father of Nāthamuni. His grandson was Īśvaramuni.

Īśvaramuni He was son of Nāthamuni and it is said that he belonged to the lineage of Sathakopa. His other name was Śrī Raṅga Nātha.

Itanta Kāvya He was also known by the name Idhant. A sage who was a contemporary of Keśin Darbhya.

Itihāsas Itihāsas in Sanskrit are old stories that had come down through many centuries by word of mouth and later written down in verse by a gifted poet. Itihāsas are historical anecdotes centering round a hero and a heroine whose lives and deeds serve as inspiration for humanity, for realizing the four puruṣārthas namely Dharma, Artha, Kāma and Mokṣa. Iti-ha-asa literally means "it-so-happened" meaning "It so happened." "It so happens, and "it so will continue to happen". So these can be taken as permanent histories of human life and endeavor. The Itihāsas are the two well-known epics–the

Rāmāyaṇa and Mahābhārata. Their object is to drive home to the popular mind, by means of history and legend, the principles of the Vedas and the laws of Smṛti. The great types of character that we find in these books have firmly established the Hindu dharma in the mind of India.

I-Tsing A noted Chinese pilgrim who has left a valuable account of his visit to India in the 7th century.

Iyunni Mādhavar He was also called Siriyalvan Appillai. He received the Iḍu from Nampillai and passed it on to his son Iyunni Padmanābha Perumal who passed it on to his disciple Nalur Pillai who gave it to his son Nalur Pillai and so forth. Nalur Pillai wrote commentaries on Peria Tirumoli and Perialvar Tirumoli.

J

Jābāli A Brāhmaṇa who was priest of king Daśaratha and held skeptical philosophical opinion. He is represented in the Rāmāyaṇa as enforcing his views upon Rāma who decidedly repudiated them.

Jābālopaniṣad Name of an Upaniṣad which discuss about the method of worship of lord Rudra.

Jābālyupaniṣad Name of an Upaniṣad that discuss about the Śiva and Pārvatī relationship.

Jaḍabhārata Bharata son of the royal sage Ṛṣbha was a might monarch. He was so mighty that this land which had till then been known as Ajamabha was henceforth called Bhāratavarṣa after his name. In his old age king Bharata divided his kingdom among his five sons and retired into the forest to meditate upon god, having thus to break the bonds of karma which held him to life.

Jadunāthajī Mahārāja Author of books Vallabha–Dīg–Vijaya.

Jagad-Dhatrī "Sustainer of the world". An epithet given to both Sarasvatī.

Jagad-Guru The teacher of the world.

Jagan-Matrai Mother of the world. One of the names of Śiva's wife.

Jagan-Nātha Lord of the world. A particular form of Viṣṇu. The Ādi Buddha was conceived as the Jagannātha and the ninth incarnation of Viṣṇu.

Jagati Name of sun's horse. It is also known in some script as Jayanti.

Jagjīvan Founder of Satamis sect. Gula Sāheb and Jagjīvan were the disciples of Bulla, a disciple of Yari Sāheb. He taught that spiritual realization was possible only through the grace of god, and he insisted on purity as the essence of a religious life. His aspiration was to unite the two streams of Hindu and Muslim religious life through love.

Jahannam The Muhammadan hell consisting of seven divisions, allotted respectively to wicked Mohammedans, to Christians, Jews, Sabaeans, Guebres, idolaters and hypocrites.

Jahnavī Name of river Ganges.

Jahnua Sage supposed to have been the father of Gaṅgā and hence she is called Jahnavī. Descendants of Jahnu who were the opponents of the Viśvāmitra with whom they fought, with the aid of Viśvāmitra. Then by performing a four night's ritual they obtained salvation.

Jahnu-Āśrama The hermitage of sage Jahnu Muni located at Bhāgalpur.

Jaimini A sage. He is alleged to have been the founder of a family from which it came to Ketu, also a Śūdra. Jaimini was well known as the disciple of Vyāsa and is credited with having received the Sāma-Veda from his teacher. He is also famous as the founder of the Pūrva Mīmāṁsā system of Indian philosophy.

Jaiminīya –Nyāya-Ma-Vistara A work on philosophy by Mādhava.

Jaiminīya Brāhmaṇa Brāhmaṇa that belongs to Sāma Veda.

Jaiminīya Saṁhitā Saṁhitā that belongs to Ṛg Veda.

Jainābhiśeka A work on prosody, depicting high poetic talent and subtle knowledge of prosody.

Jainendra A well-known Jain philosopher.

Jainism The word 'Jaina' is derived from J̆ina' (the conqueror) by which name Mahāvīra is also known. The Jains. Do not consider Mahāvīra as the sole founder of their religion. They trace their system to twenty-four Tīrthaṅkaras (Found-Finders) of whom Mahāvīra is believed to be the last. The Tīrthaṅkaras who immediately preceded Mahāvīra is said to be Pārśva whose tradition the former is believed to have kept up. Of the other twenty-two Tīthaṅkaras we know little except that they were being made and lived for long. The name of the heterodox Hindu religion, of which the most striking feature are the exaltation of saints called Jins above the ordinary Hindu gods, and the denial of the divine authority of the Vedas. In its earlier stages the Jain religion, like Buddhism, with which it has much in common, disregarded caste and received converts from any class. Now there are among them different castes which do not eat together or intermarry. Apart from these distinctions all Jains are Yatis or Śrāvaks and either Digambaras or Śvetāmbara. A Jain believes the world to be uncreated and imperishable but deteriorating. The universal principles of Jainism are non-injury, truthfulness, non-stealing, celibacy and non-covetousness. This corresponds to the Yama of Rājayoga. Jainism preaches universal brotherhood, equality of all beings. The five great commandments for Jain ascetics are not to kill, not to take that which is not given, not to lie, to abstain from sexual intercourse, to renounce all interest in worldly things particularly to call nothing one's own. The Jain doctrines are summed up in the maxim Ahiṁsā 'paramo dharmah' non-injury to living beings is the highest religion. Ahiṁsā is the foundational tenet of Jainism. Strict Jainas practice Ahiṁsā, to an extreme degree. They strain water before drinking, sweep the ground with a brush before treading on it. They never eat. They finish their meals before sunset. They sometimes wear muslin before their months to prevent the risk of swallowing minute insects. All the rules of conduct are based on mercy. According to the Jain philosophy, all evil are due to Rāga, Dveśa. The golden age, when there was no sin and when man's stature and his age were immeasurably greater than they are now, is gone, and this is the time of decrease, but worse times are to come. Now a good man goes to heaven and a bad man to hell, while one of intermediate merit undergoes transmigration until his merit or demerit is accomplished. In the third and last age all will go to hell, in each age appear twenty-four Jins or Tīrthaṅkaras. These are now regarded as gods, and it is to them that Jain temples are erected. Originally there were two kinds of Jaina sacred books– the fourteen Pūrvas and the eleven Aṅgas. The fourteen Pūrvas are said to be coming down from the time of Pārśva, the illustrious predecessor of Mahāvīra. Traditionally, the eleven Aṅgas based on the teachings of Mahāvīra are said to have been composed by his immediate disciples butactually they do not belong to one period. The fourteen Pūrvas were reckoned to make up a twelfth Aṅga called the Dṛṣṭivāda. Mahāvīra preached his religion in Ardha Māgadhi which is said to be the language of the canon. The language of the available canon, however, shows a great influence of Mahārāṣṭrī Prākṛtit. Besides, the present canon has undergone considerable modifications and interpolations and at the same time certain canons or parts of the canons have become totally obsolete. Different names are ascribed tone and the same canon and the number of canons varies considerably. The canonical literature, according to the Śvetāmbara Jains consists of the eleven Aṅgas, twelve Upāṅgas, ten Painnas, six Chedasūtras, Nandi and Anuyogadvāra and fourmula sūtras. The eleven Aṅgas are the oldest part of the canon. On the other hand, according to the Digamabara tradition, not only the Dṛṣṭivāda, but also eleven Aṅgas were lost by degrees in course of time. They do not know of other works grouped as Upāṅgas, Chedasūtras, which are found in the present canon of the Śvetāmbaras. A list of these texts according to the usual enumeration is as follows;–1. Eleven aṅgas : Ācāra, Sūtrakṛt, Sthāna, Samavāya, Bhagavatī, Natadharmakathās, Upāsakadāsas, Antakridāsas, Anuttaraupapatikadāsas, Praśnavyakaraṇa Upiaka. 2. Twelve Upāṣgas; Anupapatika, Rājapraśnīya, Jīvabhigam, Prāṇāpana, Jambūdvīpaparajñāpati, Chandraprajñāpati, Suryā prajñāpati, Nirayavali, Kalpavatamṣika, Puṣipikā, Puṣṇapachulika and Vṛṣnidāsas. 3. Ten Painnas : Chatuśarana, Samstara, Aturapratyakhyanam, Bhaktapraijñā, Tandulavaiyali, Chandavija, Devendrastava, Ganivija, Mahāpratyākhyāna Andvirastava. 4. Six Chhedasūtras; Nisitha, Mahanisatha, Vyavahāra, Dasaśrutaskandha, Bṛhatkalpa, and Pañcakalpa. 5. Two Sūtras without common name; Nandī and Anuyogadvara. 6. Four Mulasūtras; Uttarādhyāyana, Avaśyaka, Dasavaikālika and Piṇḍaniryukti.

Jaitanātha A deity mentioned in the Karaṇāṭaka inscription of the 13th century. The full name of this incarnation of Viṣṇu is Jaita-Nārāyaṇa.

Jajalia Brāhmaṇa mentioned in the Mahābhārata as having by asceticism acquired a supernatural power of locomotion, of which he was so proud that he deemed himself perfect in virtue and superior to all men.

Jalajabhava A Jaina celestial architect like the Brāhmaṇical Tvaṣṭṛ and the counter part of the Bramanical Brahmā, reckoned as their supreme expert in drawing, carving and mounding.

Jālandhara The story of Jālandhara's birth and life was narrated by Nārada to the Pāṇḍavas to encourage them when they were in distress on account of their misfortunes. He remains them that adversity and prosperity come to all, Rāhu who swallows the sun, is the same Rāhu whose head was severed from his body by Viṣṇu, and the valiant Jālandhara, the son of the ocean and the river Ganges, who on one occasion conquered Viṣṇu was himself slain by Śiva. He was married to Vṛndā. In the guise of a Brāhmaṇa, he made a hermitage near her palace and caused her to dream that she saw her husband's head severed from his body, his flesh eaten by wild animals, and his eyes plucked out by vultures. Distracted with her dream, in a high fever she rushed into the forest, where an ogress met her, at her mules, and was about to attack her, when the Brāhmaṇa came to her rescue. On reaching the hermitage, Viṣṇu induced her to enter, changed himself into the form of her husband, and there they lived together for some time. At length Vṛndā seeing through the disguise, cursed Viṣṇu telling him that, as he had wronged Jālandhara, he would himself be wronged, and having purified herself from her sin died. Her body was burned, her mother collected the ashes and threw them into the Ganges. The forest in which she was burned has ever since borne the name of Vṛndāvana. Jālandhara hearing of his wife's deception and death was mad with range, and leaving the neighborhood of Pārvatī's home, returned to the battle field. He was slained by Śiva.

Jālandharahava An Ugra form of Śiva.

Jala-Rūpa The fish or the Makara on the banner of Kāma.

Jala-Śayin Sleeping on the waters. An appellation of Viṣṇu, as he is supposed to sleep upon his serpent conch on the waters during the rainy season.

Jalavāsī Hermits. They remained submerged in water.

Jaliniprabhā Name of a Buddhist Deity. He is companion of Mañjuśrī.

Jāliniprabhā Lokeśvara Name of Buddhist deity. He is also one faced and two armed sits in the Vajraparyaṅka attitude on a lotus. He holds the sword in the right hand and the stem of a lotus against his breast in the left.

Jalpisa Name of a place, which is situated on the west of the river Tistā, in the district of Bengal.

Jam A vernacular form of Yama.

Jamadagni A celebrated anchorite. **2** One of the Seven Sages. He is said to be the author of a hymn and is associated with Viśvāmitra as his friend and a rival of Vasiṣṭha He was father of Paraśurāma and the son of Richika from Satyavatī, the daughter of Gādhi. He was of a wrathful disposition. Once his wife was late in returning from the river for some reason so he had her killed by Paraśurāma. But at Paraśurāma's request she was again restored to life.

Jamadagni-Āśrama The hermitage of sage Jamadagni which is located near Bhāgalpur. It is also called Paraśurāma Āśrama.

Jamadagnya The patronymic of Paraśurama.

Jamadaṇḍa Lokeśvara Name of Buddhist deity. He is one faced and six armed and sits in the Lalita attitude on a lotus. The three right hands carry the sword, the lotus and the Vajra while the three left carry the fruit, the bowl of gems and exhibit a Mudrā.

Jamāli The Bahurayavadin split was due to Jamāli, sister's son and son-in-law of Mahāvīra. He preached that Karman produces its effect even while it is still being done.

Jamaspa Son-in-law and successor of Zoroaster. He was known for his writing Zend Avesta ,the scriptures of Zoroastrians.

Jāmbavāna King of the bear's. He was the chief of bears who helped Rāma with his army of bears to fight Rāvaṇa.

Jambavati Daughter of Jāmbavat, king of the bear's wife of Kṛṣṇa, and mother of Sāmba.

Jambha Name of a demon that fought against the gods later on slain by Indra who for this deed was called Jambha-Bhedin. Also of one who fought against Arjuna and was killed by Kṛṣṇa.

Jambhaka Name of a demon probably identical with Jambha.

Jambhala A Buddhist deity. He is the Buddhist god of wealth, the counter part of the Brahmanical Kubera, who was greatly revered by all Buddhists throughout the Buddhist world. His origin has been traced to the Dhyāni Buddha Akṣobhya and he has been described in detail in the Sādhanamālā, as three–faced, six armed and having on his matted hair the image of Akṣobhya. In his three right hand she holds a citron, goad and arrow while in his left hands, with the first hand he clasps his Prajñādevatā Vasundharā whom he himself created and with the other two hands, carries a mongoose bound with a rope and an arrow.

Jambu Tree found in the Jambūdvīpa.

Jambu-Dwīpa One of the seven islands of which the world is made up the great mountain, Meru, stands in its center, and Bhārata-Varṣa is its best part.

Jambukeśvara Name of a place that is located between Trichy and Śrīraṅgam.

Jāmbuki Deity belongs to Cintāmaṇī family.

Jambū-Mālī A Rākṣasa General of Rāvaṇa. He was killed by Hanumān.

Jambūmārga The Agni Purāṇa, places Jambūmārga between Puṣkara and Mount Abu, and mentions Kalañjara ṣeparately as a place of pilgrimage in the same chapter. Jambū is placed in Mount Abu.

Jami Sūfī saints.

Jamshid King who reveal Mazdayasnism .

Jamunotrī A sacred spot in the Bandarpuccha range of the Himālayas considered being the source of the river Yamunā near the junction of three streams. It is believed for Hindus to be exceedingly holy.

Janaka King of Mithilā, of the Solar Race. King of Ṛg Veda and father of Sītā, remarkable for his great knowledge and good works and sanctity. He is called Śīra-Dhvaja 'he of the plough banner' because his daughter Sītā sprang up ready formed from the furrow when he was ploughing the ground and preparing for a sacrifice to obtain offspring.

Jānakī A name of Sītā, wife of Rāma.

Jana-Loka See Loka.

Janamejaya A king, who was son of Parīkṣit and great grandson of Arjuna.

Jananyacharyar Surname of Tirunarayanapurattuali.

Janāradana "The adored of mankind". A name of Kṛṣṇa, but other derivations are offered as "extirpator of the wicked"–by Saṅkarācārya.

Janasarkarakṣya According to Chāndogya Upaniṣad he was a preceptor and was contemporaneous with Aśvapati Kaikeya, Aruṇa, Aupaveśīla and his son Uddālaka Aruṇi.

Jana-Sthāna Places in the Daṇḍaka forest where Rāma with his wife Sītā and his brother Lakṣmaṇa had resided during their exile.

Jaṅgama The name of a sect, a division of the Liṅgāits. Jaṅgama are again divided into Sāmānya or ordinary, and Viśeṣa or extraordinary, the latter professing greater purity of manners. The Jaṅgama division, it appears, furnishes priests for all the Liṅgāits.

Jaṅgamas A priest class of the Liṅgāyata sect.

Jaṅgamas Sub-division of Liṅgāyatas. They were generally posses priest in the society.

Jaṅguli One of the twelve Buddhist Dhariṇis. She is worshipped among the Buddhists as deities who curse snake-bite and even prevents it. According to a Saṅgīti in the Sādhanamālā she is as old as Buddha himself and the secret of Jaṅguli and the mantras for her worship are said to have been impart to Ananda by Lord Buddha. Besides the Saṅgīti, four Sādhanās describe the procedure of her worship and give elaborate mantras for the extraction of Poison from the body of the snake bitten. These four Sādhanās describe three entirely different forms of Jaṅguli two with one face and four arms and one with three faces and six arms.

Jannai Hermits found in the side of river Ganges, when Mahāvīra, they visited it performed sacrifices.

Japā Name of a flower.

Japjī It is the great morning prayer of the Sikhs. It is the most sacred collection of the hymns of Guru Nānak is the foundation stone on which the Sikh scripture the holy Guru Granth is built. The hymns were arranged in their present form by the 5th Guru, Śrī Guru Arjun Deva. It contains the mūla-mantra, 38 Paurīs or steps or rungs of the ladder and a śloka which forms the epilogue or conclusion. The Granth Sāhib, the scripture of the Sikhs, begging with Japjī. The rest of the Granth Sāhib is an exposition of the philosophical doctrine and teachings contained in the Japjī. In the Japjī Guru Nanak was given a lucid, laconic and beautiful description of the stages through which the individual soul must pass, in order to attain the eternal peace. The five stages Dharma Khaṇḍa, Jñāna Khaṇḍa, Śaran Khaṇḍa, and Such Khaṇḍa. The first stage is Dharama Khaṇḍa. This is the realm of duty or action. The second stage is Giān Khaṇḍa. This is the realm of knowledge. The third stage is Śaran Khaṇḍa realm of power. The final stage is Succh Khaṇḍa. This discuss about the abode of truth, which is near Karam khaṇḍa.

Japyeśvara Japyeśvara of the Liṅga Purāṇa and Japyeśvara of the Śiva Purāṇa are the Jalpīśa Nandī, the principal attendant of Śiva performed asceticism at this place. In the Kalika Purāṇa it has been placed to the north west of Kāmarūpa in Assam with the five rivers called Pañcanada.

Jarā Old age's. The hunter who unwittingly killed Kṛṣṇa.

Jaratkaru An ascetic in Jaina mythology. He stands for Katha in Jaina legend and is associated with two Tīrthaṅkaras and the Yakṣiṇī Padmāvatī.

Jarita A female bird of the Śṛṅgika species.

Jasmine Flower. One of the five arrows of Kāma

Jātaka Collection of tales, forming the 10th book of the Khuddaka Nikāya of the Sutta Piṭaka, dealing with the previous births of the Buddha. This group of legends comprises twenty sections and is also one of the nine parts of the Buddha's teachings, arranged in conformity with subject mater. It has been held that the canonical book of the Jātakas contains only the verses and that almost positively from the beginning, oral commentaries, with the tales in prose, must have been handed down. During the Culla Niddeśa there were five hundred Jātakas, for reference is made there in to the Pañcajātaka Satani. There are several Jātakas in the Buddhist canonical works, which are not included in the Jātaka collection. Each Jātaka commences with an introductory episode, relating how it commenced and at the end the chief characters are identified, especially those mentioned with the Buddha and his contemporaries in previous births. The Nidānakathā giving the Buddha's story, including his last birth up to his enlightenment introduces the entire collection. The Jātakas in their present form cannot be assigned to any particular, date for as Bühler had observed in 1898 in agreement with Rhys Davids, that nothing definite is known regarding the date when the present collection was formed and incorporated in the Buddhist canon. The astrological is casting of a nativity. Also the name of a Pāli book, part of the second Piṭaka, a collection of 550 birth stories of Gautama the Buddha in the various stages of existence.

Jaṭāmuka Lokeśvara Name of a Buddhist deity. He is four armed and one faced the head on the top representing the head of the Amitābha. The two right hands show the rosary and the Varada pose while the two lefts have the lotus and the water pot. He is represented in a standing attitude.

Jaṭāparvata The Jaṭāphaṭaka, mountain in Daṇḍakāraṇya, in which the Godāvāri has its source.

Jaṭāsura A demon who disguising himself as a Brāhmaṇa, carried away Yudhiṣṭhira, Sahadeva, Nakula and Draupadī.

Jatavedas A Deity who claimed to have had the power of burning the whole earth if he liked. This is also an epithet of Agni. The meaning is explained in five ways 1. Knowing all created beings possessing all creatures known by created beings 4 Possessing Vedas, riches Possessing Vedas Wisdom. Other derivations and explanations are fond in the Brāhmaṇa's, but the exact sense of the word seems to have been early lost, and of the five explanations given, only the first two would seem to be admissible for the Vedic Texts.

Jaṭāyu He was the son of Garuḍa, the vehicle of Viṣṇu. He was also known as the son of Ruṇa and had another brother called Sampāti. He became an ally of Rāma and when the latter went after the elusive stag Mārīca, sent by Rāvaṇa, he agreed to protect Sītā, who however, was soon confronted by Rāvaṇa himself. Jaṭāyu remonstrated with Rāvaṇa not to take away Sītā but found him adamant and so there was a fight between them. He is also known as a great vulture, whose name is also commemorated in the Purāṇas. Therein he is pictured as the friend of Daśaratha, who, when he went to Sītā from Śani, found that his chariot was sent on fire by one fiery glance of the former. But Jaṭāyu rescued the falling monarch and saved him. In the Padma Purāṇa when Daśratha is said to have assailed Sani owning to a north, the same legend is repeated.

Jaṭilas Brāhmaṇical hermits were called Jaṭilas on account of their matted hair. These ascetics lived in large groups in forests, had group leaders, engaged in austerities endured fire, and performed sacrifices. They were also called Aggika Jaṭilaka.

Jaṭodbhava The river Jaṭoda, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kuch Bihar.

Javali Javala A priest of Daśaratha, who tried without success to impress his aesthelic views on Rāma.

Javelin Weapon in the hand of Nairita.

Jaya Name of a Buddhist deity. He is accompanies Buddhakapāla. Name of Sun god.

Jayadeva The famous Jayadeva who composed the famous Gīta Govinda belonged to Bengal. The poem has been the source of religious devotion and aesthetic devotion all over India. He composed 24 songs known as Aṣṭapadis descriptive of Kṛṣṇa and Rādhā. When he sang the songs, Padmāvati danced in ecstasy. He described himself as Jaytau Padmāvatiramano Jayadevakuviḥ and as Padmāvati Charaṇa Charaṇa Chakravati. The poem has been the source of religious devotion and aesthetic devotion all over India and during Rādhākalyaṇam celebrations even in the district of Tamil Nādu.

Jayadratha A prince of the Lunar Race. He was the son of Vrddhakastra a king of The Sindu Savuvira. He Married Duhsala A Daughter of Dhṛtarāṣṭra and became an ally of the Kauravas.

Jayadratha Yāmala the Jayadratha Yāmala is divided into four sections called Satka; each is containing six thousand ślokas. The text gives detailed description on the various modes of Tantric Sādhanā, together with a description of the various branches of the tantric literature. Besides the eight Yāmalas there are three other classes of supplementary Tantras called Mangalāṣṭaka, Cakrāṣṭaka and Sikhāṣṭaka.

Jayagopala Bhaṭṭa Jayagopala Bhaṭṭa, a disciple of Kalyanarāja, who wrote the commentaries on the Sevaphala and the Taittirīya Upaniṣad.

Jayakara A Hindu deity who appears in the Buddhist Vajrayāna pantheon as depicted in the Niṣapannayogāvalī. This god in the Hindu pantheon is also with Balabhadra, a companion of the love god Kāmadeva.

Jayakhya Saṁhitā Jayakhya starts by saying that the mere performance of sacrifice, Dāna, Veda study and performance of expiatory rites will not lead to moksa. Knowledge of the ultimate reality or the Paratattva that is all pervasive, eternal, self-realized, pure consciousness that can take all forms is the only means to one salvation.

Jayanta An ugra form of Śiva.

Jayasena A famous Buddhist Scholar who established the monastery on the mountain Yastivana.

Jetavana-Vihāra One of the favorite retreats of the Buddha. The Vihāra was erected in a garden by Sudatta, a merchant of Śrāvastī, who for his charity was called Anāthapiṇḍika; he gave it to Buddha and his disciples for their residence. It was a favorite residence of Buddha. It contained two temples and a sacred mango tree planted by Ānanda at the request of Buddha.

Jetavaniyas A Buddhist sect found in Ceylon. A section of the Dhammarucikas adopted some of the Mahāyānic views. They occupied the Jetavana Vihāra built by King Mahāsena in the compound of the Mahāvīra.

Jimuta-Vāhana Whose vehicle is the cloud? A title of Indra.

Jin A term applied to a chief saint both among Buddhist and Jains. The Jain Jin are called also Tīrthaṅkara and are worshipped as a god.

Jinadāsa Author of Ramapurāṇa belongs to 15th century. He composed his works on Sanskrit language.

Jinajika Name of Vairocana.

Jinas Name of Dhyānī Buddhas.

Jinasena Author of Havrivaṁśa Purāṇa and belongs to 783 A.D.

Jineśwar A supreme Jin; another name for an Arhat.

Jinnaswar the Marāthī form of Janaswar.

Jirayat Another form of Jirait.

Jishnu A name of Arjuna.

Jīva Gosvāmī Jīva Gosvāmī flourished shortly after Caitanya. He wrote a running commentary on the Bhāgavata Purāṇa that forms the second chapter of his principal work, the Ṣaṭa Sandarbha.

Jīvalana Surname of Agni. It means that burns things.

Jiwagar A Buddhist ascetics.

Jiyamagha A monarch of the Lunar Race.

Jiyyaru The head of the Vaiṣṇavasa Brāhmaṇa in the South India.

Jñādewa Panthi A follower of Jñāndewa a Brāhmaṇas of Alandi, and supposed to be an incarnation of Viṣṇu.

Jñānabhavi An epithet of Surapriyā.

Jñānadeva Jñānadeva's grandfather and great–grandfather Govindarao and Trimbakpant were disciples of the Nātha school of Mystics. His father Viṭhṭhalapant, married Rakumābai, the daughter of Siddhopant of Alandi, where he lived for a few years, and then, begin disgusted with worldly life, he went to Rāmānanda at Banaras and embraced the monastic life. His works are Amṛtānābhāva Caṅgadevaprasaśati and Jñāneśvarī that was the original commentary on Gītā.

Jñānadhātu Lokeśvara Name of a Buddhist deity. He is one faced and eight armed and stands on a lotus. Two of his hands in forming the Añjali against the breast; the second pair exhibit what is called Kṣepaṇa Mudrā. The remaining hands carry the rosary and the Tridaṇḍi in the right and the book and the noose in the left.

Jñānaketu One of the sixteen Bodhi Sattvas who originated according to Buddhist thought, from the five Dhyānī Buddhas representing the five primordial elements. He is represented in two forms one which yellow in colour with two hands, his right holding a flag stamped with gem and the left showing the Varada post. The other form is to be red in colour with two hands the right holding a flag and the left rested on his hip.

Jñānaketu Deity belongs to Cintāmaṇī family.

Jñānamurtī A form of Dakṣiṇamurtī.

Jñāneśvara Jñānaeśvara of the 13th century is perhaps the greatest philosopher saint of Mahārāṣṭra. His commentary on the Gītā and his original work Anubhavamitra, both in Marāṭhī are great classical of mysticism and philosophy.

Jñātrikas A clan of Siddhārtha and his son Mahāvaīra, the Jina.

Joi Hermits. They followed the Yoga system.

Judaism Judaism is one of the world's oldest organist religions, and its origin goes back to Abraham, who was born in Ur of the Chaldees approximately 400 years ago.

Jutikas Buddhist heretics.

Jvālāmukhī A goddess, in whose name there was a temple in the Beas Valley, here Satī's tongue is said to have fall from Tantra Chūḍāmaṇī.

Jvālānṛsiṁha A Form of Narasimha. He is represented in the fierce form.

Jvālmālinī Deity who is also known as Mahājvālā found in the textbook of Śvetāmbaras and The Digambaras. She is described as having a cat for her vehicle.

Jvaradeva A form of Śiva. He is represented as destroying the demon Bhāmāsura is described in the Āgamas as having three legs, three heads, six arms, nine eyes and a dejected appearance.

Jyeṣṭhā Name of goddess Śakti.

Jyeṣṭha Rudra A deity of the Ṛg Veda.

Jyotiratha A tributary of the river Sona.

Jyotirlingas Jyotirlingas of Mahādeva.

Jyotirmatha One of the four Maṭhas established by Saṁkarācārya at Badarīṇātha. It is now called Jośīmaṭha.

Jyotiśa Astronomy. One of the Vedāṅgas. The object of this Vedāṅga is to fix the most auspicious days and seasons for the performance of sacrifice. There has been little discovered that is ancient on this subject only one short tract consisting of thirty six verses, in a comparatively modern style to which scholars cannot assign an earlier date than 3000 years B.C.

K

Ka, who Unknown god. In the Taṇḍya Brāhmaṇas, and in the Śatapatha Brāhmaṇa, it appears as Prajāpati or the lord of creatures. The commentator explains Ka by Brāhmaṇa. After this, we can hardly wonder that in the later Sanskrit literature of the Purāṇas, Ka appears as a recognized god, with a genealogy of his own, perhaps even a view, and that in the laws of Manu one of the recognized forms of marriage, generally known by the name of the Prajāpati marriage occurs under the monstrous title of Kaya. In the Mahābhārata Ka is identified with Dakṣa and in the Bhāgavata Purāṇa, it is applied to Kaśyapa, probably on account of their similarity to Prajāpati.

Kābāh A square building especially the small cubical oratory within the temple at Mecca and to have been but by Abraham and Ishmael, and which was made by Muhammad the Kiblah for all his followers all over the world. The Kābāh is the object of Haj.

Kābandha A disciple of Sumantu, the earliest teacher whose name is specified in the Atharvana Veda.

Kābandin Kātyāyana Student of Pippalāda.

Kabīrdās Kabiīr Dās was born in Uttar Pradesh. Kabīr's parents Damal and Jijja Bai belonged to Muslim family of Varanasi.Kabīr's family were a family of weavers. He married a girl named Sundarā. Even when weaving clothes, he used to meditate on god and go into ecstatic trance. Very early in his life he felt that god could be worshipped as Rāma, as having form or as being without form.

Kabīr Panthī Followers of Kabīr, a Vaiṣṇava sect. Kabīr the weaver was one of the twelve reputed disciples of Rāmānanda and is supposed by some to have been originally a Mohammedan. He flourished in the 15th century. His books contain many anti-polytheistic, anti-idolatrous, and anti-caste passages, but they are often very parabolic and mystical. They have procured for him great many followers from all castes of Hindus who have really some claim to the character of reformers. Kabīr promulgated a high moral code declaring that life was a sacred gift of god, and that the blood of men or animal ought never to be shed by his creatures. He laid great stress on truthfulness.

Kaca A son of Bṛhaspati.

Kachchana Buddha's wife.

Kachiappa Munivar Native of Thirutthanikai died on 1799 A.D. He was a great traveller, while at Madras he composed Vināyaka Purāṇam and Vinayakar Pillai Tamil in Conjeevaram, Rudresar Vanduvidu Thuthu, Pathittup Patthu Anthathi and Panchakkara Anthathi and at Thiruttanikai, Thanikai Purāṇam, in order to put down the haughtiness of those who had set a high value on Jīvaka Cintāmaṇī. In the last mentioned place he taught Kandappa Aiyer, father of Visakapperumaland Saravanapperumal Aiyers. It is said that he wrote Thanikai Attuppadi with a view to cure the painful colic that had afflicted his pupil.

Kachiappa munviar He was native of Tirutthankai died in 1799A.D.He was the disciple of Śiva Jñāna Munivar. He composed Vināyaka Purāṇam and Vināyaka pillai Tamil.

Kadali Name of a tree.

Kadamaba Name of a tree.

Kādambarī A daughter of Chitra ratha and Madirā. Her name has been given to a well-known prose work, a kind of novel written by Bāṇa in the 7th century.

Kadenthra nathar Name of siddhar found in Tamil literature. He was known for his medical works.

Kadmi The name of that division of the Parsis who reformed their calendar when a priest named Jamasp, arriving from Persia pointed out that a month had been lost in the Parsis reckoning the Kādmi year thus begins a month earlier than the Rasami.

Kadrū One of the thirteen daughters of Dakṣa and her sister were Vināta. They were married to Kaśyapa. She gave birth to a thousand snakes while her sister brought forth two eggs which were not hatched for a long time. Finding that her sister had given birth to so many children and she had none.

Kaduvetti aiyan Surname of Tiruvaymolipillai.

Kāfir An unbeliever, one who does not accept the teaching of Muhammad. In western India the Word Is A Common Term of Abuse. Kāfir is also the name among themselves as well as with their Mohammedans neighbors, of a tribe inhabiting the mountain region north-east of Kabul the angle between the Hindukuśa and the western Himālayas called after them Kafirstan. The origin of this tribe is uncertain. Some say they are descended from Greek soldiers left behind by Alexander, others that they are of Persian descent. Their language is Āryan, writing is unknown among them. The Chinese pilgrim Sung Yun speaks of them as Buddhists in the 6th century AD, and as suffering persecution under the Tartars. They have now an intense hatred of all Musalmans, and think it very creditable to slay any of that religion. The Kāfirs neither bury nor burn their dead, but exposed them on the top of a hill. They sacrifice cows and goats to their god Doghan.

Kaghazi A name of a class of Sunni Musalmāns.

Kahoda A scholarly Brāhmaṇa, father of Aṣṭavakra who on being defeated in a debate was drowned in a river. He with many others was overcome in argument at the court of Janaka by a Buddhist sage, and as a penalty was thrown into the river. Some years afterwards his son who overcame the supposed Buddhist sage, and thus brought about a restoration recovered him.

Kaikeya Name of a country and its king. He was the father-in-law of Kṛṣṇa, and his five sons were allies of the Pāṇḍavas. His real name appears to have been Dhṛṣṭaketu.

Kaikeyī The youngest wife of Daśaratha, mother of Bharata, and the daughter of the king of the country of Kaikeya. Incited by her maid Manthrā at the time of the installation of Rāma as Yuvarāja, she demanded the exile of Rāma and the coronation of Bharata in fulfillment of the two boons which her husband Dasarahta had promised her long before. Rāma therefore went into exile and grieved by his separation his father king Daśaratha died.

Kailāśa The Kailāśa mountain, it is the Kangrinpoche of the Tibetans, situated in about 25 miles to the north of Manas-Sarovara. The Kailāśa Mountain is also called Hemakūṭa a mountain in the Himālayas, north of the Mānasa lake Śiva's paradise is said to be on Mount Kailāśa, so also is Kuvera's abode. It is called also Gana parvata and Rajatadri, sliver mountain, this mountain is noted for god Śiva. Kailāśa Mountain is the Aṣṭapada Mountain of the Jainas.

Kailāśa Saṁhitā One of the Saṁhitā found in the Śiva Mahāpurāṇa. It described Śaivism as being Śivadvaita system or the monistic theory of Śaivism. It is said here that since all living beings are constituted of a male and female part, the original cause must also be represented by a male and female principle united. As a matter of fact, the Sāṁkhyas had taken that idea from this statement, and had regarded the original cause as being Prakṛti and Puruṣa.

Kaimkhani The class of Mohammedans in reputing, who are coverts from the Chauhan clan.

Kaitabha Kaitabha and Madhu were two horrible demons, who, according to the Mahābhārata and the Purāṇas, sprang from the ear of Viṣṇu while he was asleep at the end of a kalpa, and were about to kill Brahmā, who was lying on the lotus springing from Viṣṇu's navel. Viṣṇu killed them, and hence he obtained the name of Kaiṭabha-jit and Madhu-sūdana. The Mārkaṇḍeya Purāṇa attributes the death of Kaitabha to Uma, and she bears the title of Kaitabha. The Harivaṁśa states that the earth received its name of Medini from the marrow of these demons. In one passage it says that their bodies, being thrown into the sea, produced an immense quantity of marrow or fat, which Nārāyaṇa used in forming the earth. In another place it says that the Medas quite covered the earth and so gave it the name of Medini. This is another of the many etymological inventions.

Kāka Name of a Garuḍa.

Kākasya Crow-faced. Four deities depicted in the Kālacakramaṇḍala of the Niṣpannayogāvalī are named Gṛdhrasya, with the face of a vulture, Garuḍasya Kākasya and Ulūkasya. These are shown as fierce to look at, naked dancing on at; naked, dancing on a dead body, and adorned with garlands have decapitated heads. They are shown with two or four arms, holding in their hands the small knife, the skull-cup, while the magic stick, droops from their shoulders.

Kāki Crow.

Kakṣivant He is also known as Kaksivat, Kaksivan. A vedic sage, and son of Dīrghātamas and Uṣīja. In I.18.1 he is called Kakṣivant Auṣīja. In another hymn 1.116.7 he is allied of the race of Parja. According to Sāyaṇa this is another name of the Aṅgirasas. The Bṛhad Devatā, a book contributed to Ṛṣi Śaunaka and which contain a summary of the deities and myths of the Ṛg Veda has given the following story : Uṣīja was employed in the house of the king of Aṅga. Through desires of obtained a son, the king dispatched slave. The great ascetic observing her to be devoted after he had come out begot, the seer Kakṣivant and others. Thus it is said here the mother of Kakṣivant was a slave girl. Followed his father Gautama afterwards to Girivraja and got engaged in tapas. Attained Brāhmaṇahood at the place with his brother Cakṣuṣ. Father of 1000 sons known as Kuṣamāṇḍa Gautamas and Kṛṣṇangas. He was the author of several hymns in Ṛg Veda.

Kakudmin The eldest of Reva (tī)'s hundred sons. Father of Revatī whom he took to Brahmā for a suitable bridegroom. As Brahmā was engaged in attending to music, the king waited and afterwards the creator laughingly that it was past yugas since he came there. At that time was flourshing Balarāma whose name was suggested for his daughter's husband. On his return he found his country overrun by Yakṣas, and getting his daughter married to Balarama, he retired to Badarī to perform penances ruled from Kuśasthali. During his sojourns at Brahmā's residence, the Rākṣasa captured the capital and put to flight his younger brothers who established smaller states then and there.

Kakudvati Mortal Buddhakaśakti.

Kakusandha Name of previous birth of Buddha.

Kāla God of death. He had number of sons, and they are Yama, Vimasana, Krodha, Krodhahantrī and Krodhastru. **2** Name of sun god. **3** Daughter of Dakṣa.

Kālabhadra A form of Cāmuṇḍa.

Ḳālabhairava A Form of Bhairava. According to the Śilpasāra Kālabhairava wears a girdle of tiny bells on his waist and holds the sword, trident drum and the dinning cup in his hands. He has fear some face with protruding teeth, a garland of skulls and disheveled hair. In the view of certain scholars, the dog which is his vehicle is seen biting a human head held by the left lower hand of the image. The goddess with her companion is stand to the right, evidently frightened at the serpent ornaments and the terrible form of Bhariava.

Kalacakra Name of sun god.

Kāladharā Name of Devī. It means Garland of Letters. Kāla is a fraction of the total Śakti, a division or aspect of the temporal process in its cause and the 64 arts. In the Lalitā, Devī is called Kālamitra where Kāla as defined as the Kālas Nivṛtti, Praṭiṣṭha also Kālanidhi, where Kāla is said to refer to sun, moon and fire.

Kālādhyakṣa Name of sun god.

Kālādi The birthplace of Saṅkarācārya In the 7th century of the Christian era. His father name was Śiva guru. Guru Govinda Ganda Padyachaya Vedānta initiated him into Saṁnyāshood on the banks of the Nerbada. Govindanātha was himself the disciple of Gouḍapāda.

Kāladūtī Name of a Buddhist god. See Mahākāla.

Kālāgni Rudra A form of Śiva. Kālāgni Rudra "the terrible or fiery Rudra" desired in the Kaśyapa Śilpa closely resembles Bhairava and is perhaps only another form of him. He holds the weapons sword and shield, the arrow and the bow and wears a red cloth.

Kālagrama Name of a place, where Ṛṣi Durvasa, who lived in the hill, called Khala-Pahad.

Kālaha According to Purāṇa, Kalaha Murthi "the destroyer of the god of death". Mārkaṇḍeya was a young boy, greatly devoted to the worship of Śiva. The fates had decreed that he should not live beyond his sixteenth year. See. Kālamurtī.

Kālaka A wife of Kaśyapa and a daughter of Dakṣa, according to the Rāmāyaṇa and the Mahābhārata. In the Purāṇas however, like the Viṣṇu, she and her sister Pulomā are made the daughters of the Dānava, Vaiṣravaṇa. Both of them were married to Kaśyapa and bore to him 60000 distinguished children who came to be known as Paulomas and Kālakañjas.

Kālakūṭa Name of a poison that is produced from the churning of the ocean.

Kalamās The sage Alara Kalama, the preceptor of Gauytama, belonged to this community, whose capital was Kesaputta.

Kālamukha The name of a Śaivitẹ sect.

Kālamuṇḍa Name of Kāla.

Kālanāsa See Kālahara.

Kālanemī A demon mentioned in the Rāmāyaṇa and the Purāṇas as an uncle of Rāvaṇa to promised him that,' if he would only slay Hanumān the monkey chief, then he would be entitled to half of Laṅkā.

Kālanemi Dānava. He was son of Ugrasena, and he was known in the earth as king Kaṁsa.

Kalañjara Name of a place, where we can find a Mahādeva temple.

Kālapagrāma A village where Maru and Devapi, the last kings of the solar and lunar races respectively performed asceticism to reappear again as kings of Ayodhyā and Hastināpura after the subversions of the Mlechcha kingdoms of Kali, the tenth incarnation of the Viṣṇu.

Kālapidari Name of goddess Kālī.

Kālarātrī Deity belongs to Moha family.

Kālarātrī One of the twenty names of the goddess Kālī. The Varāha Purāṇa speaks that Rudra who was born from darkness and went to the Blue Mountain to perform penance is called Kāla Rātrī. She absorbs all things. Vāhana of Śamvara.

Kālasapotaka Name of snake and son of Vāsuki.

Kālavikaraṇa Name of god Śiva.

Kālavikaraṇī Name of goddess Śakti.

Kālaviṇka Name of Garuḍa.

Kālayāṇasundara The form of Śiva, decorated as a bridegroom, is called Kalyāṇasundaramūrtī or Vaivāhikamūrtī. Śiva in this form is represented as a fair youth, with three eyes and four arms. He is clothed in the best garments and wears a garland of blue Lilly. On the right side stands Paravati, his bride, whose right hand he holds with his own. In his back-hand are seen the symbol of tanka, and black buck. The left lower hand shows the boon giving posture. His matted locks are made up in the fashion of ajatamakuta on which is stuck the crescent of general posture of the god is what is called Sāmabhaṅga the medium bend, where in the figure stands with the right leg bent slightly and the left leg placed firmly on the ground. The goddess on the right side is represented as a fully developed maiden. She has only two hands, one of which holds a lily. Brahmā having in his four hands, the rosary, water pot the sacrificial lade and the spoon is seated on a lotus flower in front of a square fire pit facing northwards, and offering oblations to the sacrificial fire, which is burning front with five flames.

Kālayavan Born to a Yavan king's wife from the sage Garga for the purpose of defeating the Yādavas. He was a great warrior and invincible against the Yādavas. Kṛṣṇa had him killed at the hands of the sage Muchakund.

Kalhua the Makula Mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood. In the Vyāghrī Jātaka it is said that Buddha in a former birth resided on the Mount Kulachala as a hermit, he gave his body to be devoured by a hungry tigress in order to save her new-born cubs.

Kali The name of the last and worst of the four Yugas, the present Iron Age, considered to have began on the 18th February 3102 BC

Kālī The Kālī nadi, a tributary of the Hiṇḍan, it flows through the Saharanpur and Muzaffarnagar districts. The Kaliyuga personified as the spirit of evil. In playing dice Kali is the ace, and so is a personification of ill luck. Kali The black. The Vedanic meaning of this word has now lost and it is developed as goddess Kālī, the fierce and bloody consort of Śiva. She is represented with a black sin, a hideous and terrible countenance, dripping with blood, encircled with snakes, hung round heads, and in all respects resembling a fury rather than a goddess. There are several types of Kālī, and chief among them being Mahākālī and Bhadrakālī. Mahākālī is usually seated with eyes distended and with a fierce look, the lips having long sharp fang like teeth. She wears a garland of skulls and has a halo of fire round her head. She carries many lethal weapons. In the case of Bhadrakālī has as many as 16 hands, carrying different type of weapons.

Kālī nadī A river which rising in Kumaun joins the Ganges.

Kali Yuga Name of the fourth Hindu aeon.

Kālījit Surname of Nambilla.

Kālīkā A feminine deity who appears in the Buddhist Vajrayāna pantheon as one of the companions of Mahākāla with sixteen arms. She is represented as guarding the south eastern quarter blue coloured and has two hands with which she holds the skull cup and the small knife. She tramples on a dead body in the Alīḍha Pose.

Kālīkā One of the principal Tantra.

Kālīkā The goddess Kālī:

Kālīkā Purāṇa One of the 18 Upa-purāṇas. "It contains about 9000 stanzas in 98 chapters, and is the only work of the series dedicated to recommend the worship of the bride of Śiva, in one or other of her manifold forms as Girijā, devi, Bhadrakālī, Kālī, Mahāyāna. It belongs, therefore, to the Śākta modification of Hindu belief, or the worship shows itself in the very first pages of the work, which relate the incestuous passion of Brahmā for his daughter, Sandhyā, in a strain that has nothing analogous to it in the Vāyu, Liṅga or Śiva Purāṇas. The marriage of Śiva and Pārvatī is a subject early described, with the sacrifice of Dakṣa and the death of Satī. And this work is authority for Śiva's carrying the dead body about the world, and the origin of the Piṭhasthānas or places where the different members of it were scattered, and where Liṅgas were consequently erected. A legend follows of the birth of Bhairava and Vetāla, whose devotion to the different forms of Devī furnishes occasion to describe, in great detail, the rites and formulae of which her worship consists, including the chapters on sanguinary sacrifices translated in the Asiatic research. Another peculiarity in this work is afforded by very prolix descriptions of a number of rivers and mountains at Kāmarūpa Tīrtha in Assam, and rendered holy ground by the celebrated temple of Durgā in that country, as Kāmākṣi. It is a singular and yet uninvestigated circumstance, that Assam, or at least the north-east of Bengal, seems to have been, in a great degree, the source from which the Tantrika and Śākta corruptions of the religion of the Vedas and Purāṇas proceeded.

Kālākātāṇḍava The dances of Naṭarāja. In this form the god has only two eyes, but eight arms. Three of the right arms hold the trident, noose, and kettle-drum, and the corresponding lefts hold the skull, fire pot and the bell; the two remaining arms exhibit the abhaya on the right and gaja-hasta on the left.

Kālīkalmasha Nāśinī Name of goddess Devī. The Kūrma Purāṇa says that the repetition of the names of Devī destroys the multitude of sins in the Kali age.

Kalika-sangama The confluence of the Kauśikī and the Aruṇa.

Kālikāvāhana A commander of Bhāṇḍa.

Kalila He was son of Soma.

Kalīman The Muhammad a confession of faith. 'There is but one god, and Muhammad is the prophet of god. The Shiahs add "Ali is the Caliph of god".

Kālindī One of the daughters of the sun-god Sūrya. She practiced severe penance so that she might become the wife of Kṛṣṇa. Her desire was fulfilled and she became one of his eight principal queens.

Kālindī The seventh wife of Kṛṣṇa. She performed austerities on the banks of the Yumunā river and married Kṛṣṇa.

Kaliṅga He was son of Dīrghatamās and Sudeṣṇā. A kingdom named after him.

Kaliṅga Snake.

Kaliṅga The country along the Coromandel coast, north of Madras. The purāṇas absurdly make it one of the sons of Bali.

Kālīvārī Surname of Nambilla.

Kālīya A serpent king who had five heads, and dwelt in a deep pool of the Yamunā, with numerous attendant serpents. His mouths vomited fire and smoke and he lay waste all the country round. Kṛṣṇa while yet a child, jumped into the sea pool, when he was quickly laced and entwined in the coils of the snakes. His companions and friends were horrified, but Balarāma called upon him to exercise his divine power. He did so, and the serpents were soon overcome. Placing his foot in the middle head of Kālīya, he compelled him and his followers to implore mercy. He spared them, but bade Kālīya and his followers to free the earth from their presence, and to remove to the ocean. The Asura Kālanemī is said to have been animate in him.

Kāliya Kṛṣṇa A form of Kṛṣṇa.

Kāliyaka Name of snake and son of Vāsuki.

Kaliyuga The features of the Yuga, and its discontents. Removed by hearing the story of Kṛṣṇa, as the ṛṣi did in the Naimiṣa forest. The source of unrighteousness form of Hari worshipped in. Reflections on the conduct of castes and observance of dharma by persons. Kālī became Kṛta after the avatāra of Kalki. When the Saptarṣis traverse Māghas, and on the day when Kṛṣṇa left the earth for heaven then began Kali of 1200 divine years. Grows in strength commencing with Nanda. The actual beginning was when Kṛṣṇa left for Vaikuṇṭha, a description of the Yuga. Worship of Hari by Kṛtava. Its advent was recognized by mucukunda from the smallness of the men plants, trees, which he saw after he woke up from his long sleep. Deterioration of Vedic dharma and rises of pākhaṇḍas. Incarnation of Pramati in the form of a horse who put down all heretics and the unrighteous. Predominance of heretics and Sūtras in 106,000 or 360,000 duration of its sandhyāṁśa 1000 years. Noted for theft. Bad rules and decay in civilization and morality, age of man 23 years, began with Paṛkṣit when the two first stars of seven ṛṣis were in Māgha, its duration according to the calculation of men 306,800. Then came Krta.

Kalki The 21st avatāra of Hari. In Kaliyuga and emperor of the world by name Pārāśraya with Yajñavalkya as purohita. Born of a Brāhmaṇa Viṣṇuyaśas in Sāmbalagrām. His horse would be known as Devadatta. Riding on it Kalki would rid the earth of the unrighteous and implant dharma again. Invoked, destroyer of Kṣatriyas who became Mlecchas by character. According to Brahmā Purāṇa, his name is Viṣṇuyaśas, and son of Pārāśara, the tenth incarnation of Hari with Purohita Yājñavalkya. After rotting out adharma with Brāhmaṇa warriors he gives up his ghost at the confluence of the Gaṅgā and Yamunā, in the previous birth was Pramiti, would bring round all tribes and wander the world unseen, except vegetation, his life of 25 years, duration and Pārāśara gotra, then again adharma, disease etc. at the end of kali and commencement of the Kṛta yuga. **2** The son of Indra, alias Caturmukha, he was the father of Ajitanjaya who ruled for two years the death of Kalki has been placed a thousand years after the nirvāṛa of Mahāvīra. **3** An embodiment of darkness, represented as a god and goddess. Kali is generally represented as a fair person in sculpture. He is made to sit astride or bowing to a white horse, with a sword in his hand in order to suppress the wicked. A goddess, the wife of Śiva, so called from Śiva's epithet of Kāla, black.

Kalkin A Brāhmaṇa, who is a prospective incarnation of Viṣṇu. There is a belief that when the sun, moon and Bṛhaspati enter the constellation Puṣya; the Kṛta Yuga will commence.

Kalkipurāṇa Name of a Purāṇa.

Kallaṭa A Kashmir Śaivite scholar. He was the father of the Spandaśāstra type of Sasivism, which prevailed in Kashmir. He was the pupil of one Vasugupta, and lived during the reign of the Kashmi King Avantivarman. The other type of Śaivism, which was survived in Kashmir during this period was the Pratyabhijña ascribed to one Somānanda. From all the various tradition indicating how Kallaṭa came to write the Spandakārikās, the only rational inference one could draw seems to be that Kallaṭa having been Vasugupta's disciple, must have learnt the principles of that system from his master and set them down for the benefit of his own students and for posterity as well.

Kālliñjara The fort was built by the Chandel king Kirat Brahmā, it contains the shrine of Mahādeva Nīlakaṇṭha and the Tīrtha called Koṭatīrtha.

Kālmasha-pada A king of the solar race, son of Sudāsa, and a descendant of Ikṣvāku. According to the Viṣṇu Purāṇa the king went out to hunt and found two destructive tigers. He killed one of them, but as it expired it was changed in to a Rākṣasa. The other tiger disappeared threatening vengeance.

Kālmashapāda celebrated a sacrifice at which Vasiṣṭha officiated. When it was over and Vasiṣṭha went out, the Rākṣasa assumed his appearance, and proposed that food should be served. Then the Rākṣasa transformed himself into a cook, and preparing human flesh, he served it to Vasiṣṭha on his return. The indignant sage cursed the king that henceforth his appetite should be excited only by similar food. A wrangle ensued, and Vasiṣṭha having found out the truth, limited the duration of his curse to 12 years. The angry king took water in his hands to pronounce, in his turn, a curse upon Vasiṣṭha, but was dissuaded form his purpose by his wife, Malayans. 'Unwilling to cast the water on the ground, lest it should wither up the grain, and equally reluctant to throw it up into the air, lest it should blast the clouds and dry up their contents, he threw it upon his own feet and they were so scalded by it that they became black and white, and so gained form him the name of Kālmashapāda 'spotted feet'. Every day for 12 years, at the sixth watch of the day, he gave way to his cannibal appetite, and devoured multitudes of men. On one occasion he devoured a Brāhmaṇa in the midst of his cannibal happiness, and the Brāhmaṇa's wife passed upon him a curse that he should die whenever he associated with his wife. At the expiration of Vasiṣṭha's curse, the king returned to home, but, mindful of the Brāhmaṇa's imprecation, he abstained from conjugal intercourse. By the interposition of Vasiṣṭha, his wife, Madayanti, became pregnant and bore a child in her womb for seven years, when she performed the Caesarean operation with a sharp stone, and a child came forth who was called Aśmaka.

Kalopanata Music; Maruta, the presiding deity.

Kalpa A nephew of Hiraṇyakaśpu.

Kalpa A son of Dhruva and Bhrāmī.

Kalpa Literally, practicable, possible; - the name of one of the Vedāṅgas. Also a fabulous period of time, 1000 yugas or 432000000 years. At the end of each Kalpa the world is annihilated hence Kalpa means also the destruction of the world.

Kalpadruma A fabulous tree that can satisfy all desires.

Kalpa-Sūtras One of the canonical works of the Śvetāmbaras. This is a very early texts of the Jainas, which some have ascribed to 300 BC It furnishes a list of all the launchings of the twenty four Jainas. It has been recorded that there were six schools of thought with their respective branches, each having its own family.

Kalpavṛkṣa The wish giving celestial tree.

Kalpavṛkṣa Plant found in the Kuru land. Honey is extracted from it.

Kalpokta Kurukullā See Kurukullā.

Kalyāṇa According to the Vāsava Purāṇa, Bijala Rāya the last king of Kalyāṇa was a Jaina. He persecuted the followers of Vāsava, who was his minister, and was the founder of the Liṅgāit or Jaṅgama sect of Śaivas. Jagaddeva, a Liṅgāit, at the instigation of Vāsava, assassinated Bijala in his own palace.

Kalyāṇamurtī The representation of Śiva and Pārvatī as they were at the time of their marriage. Śiva is represented as holding the right hand of Pārvatī to represent his taking her in marriage. Usually Śiva is represented as a lovely person devoid of the usual ghastly ornaments like snakes, skulls with four arms and Pārvatī as a typical bride in fine trihanga pose. (Based on Āgamas).

Kalyāṇarāja He was son of Govindarāja, who was born in 1571, and wrote commentaries on the Jalabheda and the Siddhānta Muktāvalī.

Kalyāṇarāja Son of Govidnarāja, was born in 1571 and wrote commentaries on the Jalabheda and the Siddhānta Muktāvalī.

Kāma A son of Saṁkalpa. **2** He was son of Śraddhā and Dharma and father of Harṣa through his wife Rati. **3** The Apsarās clan of Śobhyayantya originated form.

Kāmāśrama Name of a place where Mahādeva is said to have destroyed Madana, the god of love at this place with the fire of his third eye in the forehead. It was situated at the confluence of the Sarayū and the Ganges, but the Sarayu has now receded far to the east of this place, and joins the Ganges near Singhi. According to the Skanda Purāṇa the incident took place at Devadāru vana in the Himālayas.

Kāmada One of the principal Tantra.

Kāmadenu The wish-granting celestial cows. She belonged to the sage Vasiṣṭha and had been produced during the churning of the ocean. She was presented to him as a fee for having officiated during the Amṛta Manthana. This divine cow was milk white, endowed with the power of granting all desires, with a lovely woman's face and the body of a well-formed cow. She had a calf having various names-Nandini, Rohiṇi Śabalā, Surabhī and Kāma-Duḥ.

Kāma-Deva The Brahmanical God of love. He is found not only in the Brahmanical pantheon but also in those of the Buddhist and the Jainas.

Kāmadevaloka Name of a heaven, which ruled by Mārārāja. Vaśavattimāra, Namucī, Papiyan, Kāmadhāturāja, Kṛṣṇa and Piśuna also occupy it.

Kāmākhyā Name of a pilgrim located on the backside of river Devīka.

Kāmākhya One of the Principal Tantra.

Kāmakoṣṭhi Same as Kāmākhyā.

Kāmākṣi A milder Śaivite deity worshipped in South India.

Kamalacandra Lokeśvara Name of a Buddhist deity. He is one-faced and two armed and stands on a lotus. He carries the Piṇḍapaṭra in his two hands near the waist, except that here he displays the Vitarka Mudrā in both on his hands.

Kamalakānta Kamalakānta is name of a Saint and author of lyrics in Bengali who was born at Ambikā. He composed Sadhākarañjana that sought to elucidate in simple Bengali verses the basic principles of Yoga as elaborated in the Tantras.

Kamalaṅka The capital of Tipara in the 6th century.

Kamalia A class of persons who profess Islām, but nevertheless worship Bahucharaji and serve as musicians in her temples, and receive a portion of the revenues, and also wander about with Pavais.

Kamaṇḍalu Lokeśvara Name of a Buddhist deity. He stands in the Sāmabhaṅga pose and is endowed with six arms. The two principal hands are engaged in drawing the bow to his full length. The other four hands carry the Vajra and the Cakra in the two rights and the Ghaṇṭā and the Kamandalu in the two left

Kamari A form of Śiva.

Kamarpatia Name of a small sect of Hindus founded in the Central province in 1864.

Kāmarūpa Name of a place which is bound by the confluence of the Brahmaputra and the Lakhya and Baṅga and included Maṇipur, Jayantiya, Kachhār and parts of Mymensingh. On the opposite or north side of the river Brahmaputra is situated a hill called Aśva Krānta Parvata where Kṛṣṇa is said to have found with Narakāsura.

Kāma-Rūpa The Kalikā Purāṇa says that Devī is called Kāma because she came to the secret place in the Blue peak of the Great Mountain along with Śiva for the sake of desire, and because she fulfills desires and destroys and restores the body of Kāma. Kamban IN the Dravidian language the oldest Rāmāyaṇa is that of Kamban, known as the Tamil Rāmāyaṇa. Opinions differ about the age of Kamban. According to some he belonged to the 9th century A.D. while others think that the 10th century is the probable date of his appearance. Kamban came from Tirubanjhudur of Tanjore district. Sadayppa, a zamindar, was his great admirer who made people known about Kamban's great qualities. Tradition says that Kamban was contemporary of Ottakutar a famous poet of the court of the king. Ottakutur had a tremendous influence on the literary person of his time and his sad was always accepted till the appearance of Kamban.Kamban by virtue of his wide knowledge captivated all including the king and became the court poet.

Kambhojas A Northern Kingdom noted for horses.

Kambhojas A northern kingdom noted for horses. Their king Sudaksin who was an ally of Jarāsandha and placed on the east of the Gomata hill, during its siege. Took part in the Rājasūya of Yudhiṣṭhira. Their king went to Syamanta Pañcak for solar eclipse. Defeated by Paraśurāma and by Sagara who had them full shaved as punishment.

Kamboja Aupamanyava A Descendant of Upamanyu and, as his name shows, must have been an inhabitant of Kamboja. He was noted as a teacher in the Vaṃśa Brāhmaṇas.

Kāminī Accompanies Buddhakalpa.

Kamma A Buddhist concept representing action. It was a cosmic principle and may be considered the cause, effect and the law regulating the perfect equilibrium of both of them.

Kammarabhikku Hermits found in the side of river Ganges, when Mahāvīra They visited it led a procession with idols.

Kāmpil It was a capital of South Pañcāla, the king of which was Drupada, the father of Draupadī of the Mahābhārata. It was the birthplace of the celebrated astronomer Vārāhamaitra.

Kāmpilya The city of king Drupada in the country of the Pāñcālas, where the Swayamvara of Draupadī was held. It corresponds with the Kāmpila of modern times, situated in the Doab, on the old Ganges, between Baden and Farrukhabad.

Kampṭanāthgiri Name of a place where Rāmacandra resided here for some time while on his way to the Daṇḍakāraṇya.

Kaṁsa He was the chief of Mathurā, son of Ugrasena, whom he deposed and ascended the throne.

Kāmvala Name of snake and son of Vāsuki.

Kāmya She was a daughter of Kardama and Śruti; married to Priyavrata;- mother of ten sons equal to Svayaṁbhuva and two daughters by whom Kṣatram came into being.

Kāmyaka A forest where the Pāṇḍavas spent a long time during the years of the banishment.

Kāmyakavana Name of a forest that is located on the bank of Sarasvatī. Name of a place, where Draupadī cooked food for her husbands, the Pāṇḍavas during their sojourn at that place after Yudhisthira lost his kingdom by gambling with the Kurus.

Kaṇḍa A Sage and philosopher. He is alleged to have been the founder of the Vaiśeṣika System of Hindu philosophy and its referred to as such in the Tamil Classic Manimekhalai. He is the Author of Vaiśeṣika Sūstras, which have been considered pre Buddhist, also called Ulūka and represent the same system for all practical purposes. These sūtras deal mostly with metaphysics and physics and commence to explain virtue according to which prosperity and salvation are obtained.

Kaṇāda Founder of Logical school of Hindu philosophy. His Vaiśeṣika work has 10 chapters and 370 aphorisms. Kṣapanaka is a Jain Sage. Buddhists also called them so. His name was Siddha Sénādivākara. He belongs to the white robed sect and followed Pārśva Nātha. He was a disciple of Vṛddhabadi Sūrī and received the name of Kumudachandra at the time of ordination. He was noted for his scholarship and spiritual eminence. It is said that he converted many learned Hindus of Ujjain, who were formerly devoted to Mahākāla of that place. Jains believe that he was the spiritual guide to Vikramāditya. It is further said that the death of Mahāvīra. The earliest Jain work on Pure Logic is his Nyāvatārā, a metrical work in 32 stanzas.

Kanaka Kanaka's name is a beloved one in Karnāṭaka. He was a liberal thinker. He was persecuted for his extreme views by the orthodox follower of Vyāsarāya.

Kanakadāsa Vyāsarāya's disciple who was a person of humble birth and is believed to have been sheep-herder more probably hunter chieftain. He belonged to the village of Kaginele and adopted Kanaka's name is a beloved one in Karnataka. He was a liberal thinker, caste and creed, in his opinion, were no barriers to Mokṣa. He wrote Mohanataraṅgiṇī, Haribhaktisāra, Rāmadhyāna Mantra and Nalacarita.

Kanakamuni Mortal Buddha. He was also known as Konagamana.

Kanakarāja Mortal Bodhisatva.

Kanakhala A small village where Dakṣa who performed his sacrifice at this place

Kañcī One of the seven sacred cities.

Kaṇḍaḍai Alvan He was the son of Muḍaliyandan. He learnt the śāstras from Atkonda Villi jiyar and the Vedas from his own father. He was also known as Rāmānuja Dasan. He installed the image of Rāmānuja and his procession idol in the Sundara Pāṇḍyan Tulapuruṣa Maṇḍapam in Śrīraṅgam and instituted various other religious services for Rāmānuja. His disciples were Kaṇḍaḍi Tolappan. His son and others.

Kaṇḍaḍai Appan Disciple of Manavala Mammunigal. He was the Paduga Stanigar (i.e.) Tiruvadinilai of Manvala Mamunigal. His son was a Pillai Kaṇḍaḍai Appan also known as Koyil Kaṇḍaḍai Nayan, who wrote the Peria Tirumudi Adaivu, one of our major source books.

Kaṇḍaḍai Rāmānuja Dāsa The Koyil Olugu says that Vīra Narashima, the founder of the Saluva dynasty of Vijayanagar, had an elder brother called Rāmarāja, that he was a scholar turned saint who renounced everything and obtained form his brother, the right to supervise the Vaiṣṇava temples in the empire. Thereupon he visited all Vaiṣṇava sacred centers and finally reached Śrīraṅgam where he became a disciple of Kaṇḍaḍai Annan and assumed the Dāsya Nāma Kaṇḍaḍai Rāmānuja Dāsa.

Kaṇḍaḍi Tolappan He was Muḍaliyandan's grandson and succeeded him in the supervision of the temple affairs. His son Tirukkopurattu Nainar and his son Siddannar conducted themselves in the office of the Senapati Durantara at Śrīraṅgam with exemplary devotion. Śrīraṅgarājan Vādhula Desikar, a son of Siddhānnar improved the services for Alagiya Manavalan with the help of one Virapparāja.

Kandarpa One of the names of Kāma, the Brahamanical god of Love in the Jaina pantheon Kandarpa is a feminine Yakṣiṇī who, with her consort Kinnara are portrayed as the attendants of the fifteenth Tīrthaṅkara, Dharmanātha.

Kandarpa The Hindu Cupid.

Kandars A sage who was a scholar in the exposition of a specific part of the Veda.

Kandarshi A ṛṣi who teaches one particular Kañcha or part of the Vedas.

Kaṇḍū A sage who by his sever penance, frightened Indra who, as was usual with him, dispatched an Apsaras Pramalocana, from heaven to disturb his meditations.

Kanhaparivvayaga Hermits. They worshipped the Nārāyaṇa.

Kaniṣka King, who in 78 A.D convened the last Buddhist Synod which gave rise to the Śaka Era.

Kaṅkala Kaṅkalamūrtī is a form closely allied to Bhikṣatana almost similar in appearance. According to the Māyāmata Kaṅkalamūrtī is draped in a fine cloth and is surrounded by lovely women. In the upper right hand he holds the peacock's feathers and skeleton and in the upper left the tanka. A serpent is coiled round his loins, and he has a knife stuck into the girdle on the right side of his waist. He is generally attended by demons. Birds and beasts follow him in expectation of getting something to eat from his hand. The description given of Kaṅkalamūrtī in the Kaśyapa Śilpa of the Aṁśumat Tantra is different. He has a Jāṭamakuṭa decorated with serpents, the crescent moon and flowers, he is holding the kettle drum in his left fore–arm and a stick, in the corresponding right; the other right hand is in the pose siṁha karṇa and touches the mouth right hand is in the post siṁha karṇa and touches the mouth of the antelope, while the left carries a bunch of peacock's feathers on a staff. He also wears a necklace of skeletons that according to the Āditya Purāṇa are supposed to be those of Viṣṇu in his various incarnation. Sometimes he may be represented also as carrying on his shoulder a skeleton tied by a rope to the staff.

Kaṅkali One of the fifty two pīṭhas situated on a burning ground near the river Kopai where it takes a northerly course, in the district in Bengal. The name of the goddess is Kaṅkali.

Kankelli Name of a flower carried by Vajranāga.

Kanphaṭa The name of an order of mendicants whose headquarters are at Gorkahmadi in Kathiawar, and who worship Gorakṣanātha, the guru of Rukmībāī the wife of Kṛṣṇa. Kanphaṭas are so called from the practice at initiation of slitting upon both the ears. They wear large mental earrings, which they consider the symbol and stay of their faith, and the loss of which they will not survive. The Kanpaṭṭas are under vows of celibacy with the exception of their head, which marries to keep up the succession.

Kansa The son of Ugrasena of the race of the Yādavas, a cousin of Devakī and the king of Mathurā. In the ceremony of Devakī's marriage he heard a divine voice that he would be killed by her son, and therefore he killed her six sons. When Kṛṣṇa was born and was sent to Gokula, Kansa tried to kill him by sending many of his hirelings there, but failed in his attempt. Then finally Kṛṣṇa and Balarāma were brought to Mathurā under the pretext to wrestling with his wrestlers, but they killed these wrestlers and Kansa as well.

Kaṇṭaka The favorite horse of Buddha.

Kaṇṭapurāṇam Name of a Purāṇa that discuss about the history of Murga.

Kaṇṭhamalini Mortal Buddhaśakti.

Kaṇṭhikā One of the six auspicious symbols.

Kāntimati She was sister of Mahāpura, a disciple of Yamunā and she was married to Keśvayajan. She had a son named Rāmānuja.

Kāntipurī Ancient name for Kaṭmāṇḍu in Nepal.

Kaṇva He was an important hymn maker of the Vedas. He and his descendants compose the most of the Sūktas of Maṇḍalavi. The hymn X. 31.11 says it is said Kaṇva was the son of Niṣada. That well provided black Kaṇva took wealth. Agni opened his brilliant breast or appearance for that black ṛṣi. Kaṇva is called as a man of black complexion. If the Āryas of the Orientals were a white skinned race, then Kaṇva must have been a hybrid, a mixture of the white Ārya and black aboriginal. Then this man with half-aboriginal blood in him became the founder of clan of Vedic Ṛṣi.

Kaṇva-āśrama On the bank of the river Mālinī that flows through the Oudh, it was the hermitage of Kanva Muni who adopted the celebrated Śakuntalā as his daughter. The hermitage of Kanva Muni was situated, and is called as Nadapit. The Kaṇva-āśrma was also called Dharmmaranya. On the bank of the river Narbadā.

Kanyaka Parameśvarī Tutelary deity of the Vaiśya caste.

Kānyakubja The birth place of Viśvāmitra.

Kanyākumārī Saptamātṛkas.

Kanya-tīrtha Name of a tīrtha located at Kurukṣetra.

Kapāla A symbol in the hand of Śaiva image.

Kapāla mochana tīrtha Name of a tīrtha located at Benaras.

Kapāli Name of Rudra.

Kapālikā A Śaiva sect that believed that, if one's mind was fixed on the soul enthroned in the feminine organ and was aware of the six signs.

Kapālinī Deity belongs to Raga family.

Kapardin An epithet of Śiva when he is depicted with a specific type of knot of his hair. It is also applied to one of the Rudras.

Kapata He was son of Danu. He was also known as Vegavat.

Kapi-Dhvaja A flag of a monkey.

Kapila A great sage alleged to have been the founder of the Sāṁkhya system of philosophy. This has been challenged. He is sometimes identified with Viṣṇu. He is mentioned in connection with the legend of king Sagara's horse. In the Hari-Vaṁśa, he is the son of Vitatha. He is identified with Agni. Kapila has been commemorated in Indian sculpture and imagery along with other sages like Nārada, and he is represented as holding a water pot on his lap and has two-hand sin, which he holds a conch, and the discus. One of the earliest writers on Anvikṣaki that comprises philosophy and logic. His original work has been lost but it is known that he considered the soul as Puruṣa, which the primordial matter came under the head Prakṛti and that both of them were everlasting. He is first mentioned in the Śvetāśvatara Upaniṣad and it is usually believed that his birthplace was at Puskara. He advocate the system of Sāṁkhya philosophy and he is disciple of Asuri, name of sun god; name of Lord Śiva (Ṛg Veda, Mahābhrata, Purāṇas).

Kapilā She was daughter of Dakṣa.

Kapilā The portion of the river Narbadā near its source which issues from the western portion of the sacred to Kusa grass.

Kapila-Gītā Kapila Gītā introduces the conception of Īśvara into the Sāṁkhya system that does not accept the Īśvara or God.

Kapila Purāṇa A Purāṇa dealing with the sage Kapila.

Kapiladhara The hermitage of sage Kapila.

Kapilavastu The births place of Buddha. The birth of Buddha occurred under a Sāl tree in the Lumbinī garden (Lumbinī garden has been identified with the village Paderia), when Māyādevī (his mother) was traveling from Kapilavastu. He was born according to Max Müller in 527 B.C. during the reign of Bimbisāra of the Śiśuṅga dynasty of Magadh, and died in 477B.C but according to Prof Lessent, he was born in 623 B.C and died in 543 BC The place of Kapilavastu, has been identified by different Anthropologists, with different views.

Kapileyas He is mentioned as the descendants of Devarata Viśvāmitra, along with the Babhravas. This was also an adoptive name of Sunḥaśepas. Probably they were given this patronymic, as they must have been students of Kapila's school of thoughts.)

Kapiṣṭhala In the Chakra Saṁhitā, he was head and disciple of Indra.

Kaplika A sect of Śaivas.

Kapota Name of Garuḍa.

Kara The hermitage of Agastya.

Karabagh Karapatha, on the Indus, mentioned in the Rāmāyaṇa of the Raghuvaṁśa, as being the place where his uncle Rāmacandra placed Lakṣmaṇa's son Aṅgada as king when he made a disposition of his kingdom before his death.

Karaikal Ammai Karaikal Ammai or Lady of Karaikal was a merchant's daughter of the places. She was known afterwards as the demons of Karaikkal. Her name was Punithavathiar. She loved and served god and studied religious literature. She found pleasure in serving devotees. Her father Dandattan gave her in marriage to Paramadattan. The man and wife lived in Nagapathanam. Her hymns are Thiru Alam Kadu Mutha Thirupa Pathikam, Thiru Irattimani Malai and Arputha-Thiru Anthathi is styled Muttha Thevaram.

Karala Another name of Bhaṇḍa.

Karalabhadra See Kālabhadra.

Karalakṣa A commander of Bhaṇḍa.

Karalayu He was brother of Balahaka and a commander of Bhaṇḍa.

Karalī See Bhadrakālī.

Karambha Name of a tree.

Karaṇāgama Name of an Āgama.

Karanda Animals found in the Devakūṭa Mountain

Karaṇḍavyuha Lokeśvara Name of a Buddhist deity. He is one-faced and two armed and sits in the Vajraparyaṅka attitude on a lotus. He carries the Vajra in the right hand and the book against his breast in the left.

Karañja Name of a tree, which is sacred to the goddess Varāhī.

Karapatha The Padma Purāṇa states that Lakṣmaṇa's sons were placed in the country of Madra, which is evidently a mistake for Malla of the Rāmāyaṇa.

Karashtra The country was situated between the Vedavatī on the south and the Koyana on the north.

Karaskara The country of the Karaskaras is in the south of India.

Karatoya Name of a sacred river that flows through the district of Bengal kingdom.

Karavana Nakulīśa, the founder of the Pāśupata sect of Śaivism, flourished between 2n and 5thcenturyA.D. His chief shrine of Śiva called Nakulīśa was at Karvaṇa.

Karavipura Name of a place where Kṛṣṇa killed the king Śṛgāla.

Karavīra Name of snake and son of Vāsuki.

Karavīrapura City located at the foot of Gomata hill and under a chieftain Śṛgālavasaudava. The latter rose against Kṛṣṇa and Rāma who occupied the city after killing him. Welcome by its citizens. Spoils and slaves sent to Mathurā. Kṛṣṇa and Balarāma lived here for four months. Pursued by Jarāsandha the brothers fled to this city and after taking rest for the night got up the hill before daybreak. Not visited by Vasudeva by order of Kaṁsa.

Karavīrapura Name of a place where Kṛṣṇa met Paraśurāma and killed the king Śṛgāla. **2** The capital of Brahmavartta, it was situated on the river Dṛṣhadvatī.

Kardama Name of snake and son of Vāsuki. **2** He was father of Kapila. Married Devahutī. A son of Brahmā born of his Shadow. A progenitor and a yogi, performed in Kṛtayuga austerities on the banks of Sarasvatī for 1000 years, when Hari appeared before him he praised him and asked for a suitable wife. Devahutī was suggested and the lord disappeared. Manu came with his wife and daughter to his hermitage and was suitable received. Kardama agree to marry his daughter and lead a householder's left until the birth of children. After wedding, Manu and his wife returned home. Pleased at his wife's devotion, created an aerial car artistically built and furnished.

Karddama-āśrama The hermitage of Ṛṣi Karddama, and birthplace of Kapila. The hermitage of the ṛṣi was situated on the bank of the Bindhsarovara, caused by the tears of Viṣṇu.

Karikal Ammaiyar A female Śaiva saint. See Nayanmārs.

Karini An accompanies Buddhakapāla.

Karirasi Name of a sage.

Karkara Name of snake and son of Vāsuki.

Karkaria, R.P. Karkaria. R.P. born at Bombay on 1869. He published the books on Zoroastrianism.

Karkkoṭaka Name of a serpent Lord.

Karma The karma is a moral law corresponding to the physical law of causation.

Karma Mīmāṁsā Sūtra The Karma Mīmāṁsā Sūtra is ascribed to Jaiminī, who is mentioned in the Purāṇas as the revealer of the Sāma Veda, though we search in vain in Vedic literature.

Karma yoga It is a practice of selfless action, rites and rituals, and other activities prescribed by the scriptures. Such actions cover a wide field of nifty and animistic, daily an occasional works. They are dharma, righteous or right action, which liberate man from bondage to matter and its formation and bring about Janna ndātma sākṣātkāra. Karma yoga naturally flows from bhakti even as Jñanayoga become firm and secure in the knowledge.

Karmanāsā The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Trisanku, the protēgē of Ṛṣi Viśvāmitra.

Karmasākṣi Name of sun god. It means one who witness the works.

Karmrkoṭṭaka Nagara it is one of the Pīṭhas where Satī's hand is said to have fallen.

Karṇa Born to Kuntī before her marriage, through the mantra of the sun. For fear of public shame she put him into a box and threw him into a river. A charioteer Adhiratha by name found the box and brought up the child. His wife's name was Rādhā, and hence he himself was named Rādheya. Learning the art of archery with the Kauravas and Pāṇḍavas he became the rival of Arjuna in that art. Duryodhana then gave him the kingdom of Aṅga, and formed friendship with him. He was a great donor, and when the god Indra went to him in the disguise of a Brāhmaṇasking for his armour and earrings, he gave these to him. In order to defeat Arjuna he went to Paraśurāma, as a Brāhmaṇa and taught form him the use of missiles, but when Paraśurāma found out that he was a Kṣtariya and not a Brāhmaṇa he pronounced the curse that would not remember the use of the art at the time of battle. While hunting he had once by chance killed a Brāhmaṇa's cow that gave the curse that the earth would swallow the wheel of his chariot while fighting on the battlefield. Kṛṣṇa and Kuntī both narrated to him the circumstances of his birth, and sought to persuade him not to fight against the Pāṇḍavas, his brother but he did not listen to them and Arjuna at last kill him.

Karṇa-Gaṅgā The river Pendar, a tributary of the Alakanandā.

Karṇakī A town on the Narbadā. It is mentioned as Karṇikā in the Bṛhat-Śiva Purāṇa.

Karṇakubja Name of a sacred place specified in the Skanda Purāṇa.

Karṇapravṛtas A class of Śaiva devotee.

Karṇatārā A Buddhist deity placed in the north with the image of Aṣṭabhuja-Kurukullā along with other deities in the remaining direction. She sits in the Vajraparyaṅkānśana in the typical sitting attitude of the Dhyānī Buddhas, with four hands. In her two right hands she shows with one of the varada mudrā and the other holds an arrow drawn up to her ear. In her other two left hands she has the night lotus and the bow.

Karṇijī The name of a goddess much worshipped in Bikaner; she is the Devī or spirit of a Chāraṇ woman whose supernatural power secured the country to Bika the Rajthor.

Karṇikā A branch of river Kāverī.

Karon Name of a place where Mahādeva is said to have destroyed Madana, the god of love.

Kartā An epithet of Brahmā.

Kārttikeya A deity appearing in the Brahāmaṇical and Buddhist pantheons. He was son of Lord Śiva. The god of war and the planet Mars also called Skanda. He is said in the Mahābhārata and Rāmāyaṇa to be the son of Śiva and to have been produced without the intervention of a woman. Śiva cast his seed into fire, and the Ganges afterwards received it; Kārttikeya was the result, hence he is called Agni-bhu and Gaṅgā-ja. The Plealades fostered him and hence he has times assigned to Agni, Gaṅgā and Pārvatī is variously represented to be his mother. He was born for made him formidable to the gods. He is represented riding on a peacock called Paravani, holding a bow in one hand and an arrow in the other. His wife is Kaumārī or Senā. He has many titles as a warrior, leader of the siddhas, mysterious one, spear holder, twelve headed and twelve eyed, and straight bodied.

Karungulam Kṛṣṇa Śāstri Karungulam Kṛṣṇa Śāstri was born in a respectable family in Karungulam on the Banks of the Tāmraparaṇi in Tirunvelli district. He has written two Advaitic works, Brahma Sūtra Anuguṇyasiddhi and Adhikaraṇa Chatuṣṭayi. In his Anuguṇya Siddhi he tries to prove by a consideration of only the words of the Brahma Sūtra and without any extraneous authority, that the Brahma Sūtras support only the Advaitic interpretation put upon them by Śrī Śaṅkara.

Karuṣa Its king Bṛhaccapa was placed on the west of the Gomata hill in its siege by Jarāsandha; appropriated the name Vāsudeva and sent a dūta to Kṛṣṇa to that effect attacked Kṛṣṇa with a gadā.

Karuṣa One of the ten sons of Vaivasvata Manu. His descendants were Karuṣas, all Kṣatriays and rulers of Uttarapatha. He respected Brāhmaṇas and the dharma.

Kasbati The name of class of Sunni Muslim.

Kashmir savism Kashmir Śaivism in the building up of which some of the most gifted Sanskrit savants took part from about the 8th to about 13th century A.D is a system of philosophy, religion and esoteric and reconciliatory metaphysical, positions, appealing in its devotional fervor and aseptic orientations.

Kāśī Name of city of Benaras.

Kāśīkhaṇḍa A long poem, forming a part of the Skanda Purāṇa. It gives a very minute description of the temple of Śiva, in and around Benaras.

Kaśinātha Bhaṭṭa Bhada Kaśinātha Bhaṭṭa Bhada alias Śivānanda Nātha of Banaras, was the author of a large number of small treatises, principally on Purāṇic and Tantric topics. He flourished some time in the 17th century. He was a worshipper of Śiva and Śakti and followed what is called Dakṣṇācāra or Rightist form of worship of the usual and orthodox type, which he claimed to have established on a firm footing at a time when Vāmācāra or the Leftist, form of worship, with its apparently revolting practices, was fast becoming the order of the day. He took pains in his works to refute the doctrines of the Vāmācāra, and set forth the rites and practices of the Dakṣiṇācara.

Kāśīrāja Asura, who was later known in the earth as king Kāśīrāja

Kasmari Name of a tree that is used to destroy the demon.

Kaśmira In the Brahmā Purāṇa, it is said to have been originally colonized by Kāśyapa, and the hermitage of the ṛṣi is still pointed out in the Hari Mountain near Śrīnagar.

Kassapa Name of Buddha's previous birth.

Kastūrī Raṅgarācāraya Kastūrī Raṅgācāraya otherwise called Raṅgasūrī was a disciple of Saumya Jamatṛ Muni and probably lived late in the 15th or the beginning of 16th century. He wrote two works called Kāryādhikaraṇa Vāda and the Kāryādhikaraṇa Tattva, in which he discussed some of the most important difference of the Vadakalai and Tenkalai School.

Kaśur Name of a city that is founded by king Kuśa, son of Rāmacadra.

Kaśyapa Kaśyapa implies a tortoise, a name of a great sage. He is mentioned only once in the Ṛg Veda but often in the later Saṁhitās he is represented for instance in the Aitareya Brāhmaṇa as having performed the anoint of the monarchs Viśvakramā and Bhauvana. According to the Śatapatha Brāhmaṇa Kaśyapa first assumes the form of a tortoise or rather Prajāpati and brought to life all creation. **2** Mortal Buddha.

Kāśyapa Saṁhitā Name of a Saṁhitā. It is also known as Śilpaśāstra and it consists of 94 chapters, after which there is a blank leaf.

Kāśyapi-Gaṅgā The river Sabarmati in Gujarat.

Kāśyapiyas School of Buddhism. The Kāśyapiyas who were called Sthavariyas, Saddharmavarsakas, differed from the Sarvastivadins and Dharmaguptikās on some minor points and were allied to the Sthaviravādins. Hence they were called Sthavariyas.

Katama Raya the name of a Sylvan god worshipped under the form of an acute conical mound of mud, erected on a circular base also of mud.

Ka-tantra A Sanskrit grammar by Sarvavarmana.

Kata-pru A class of beings similar to or identical with the Vidyādharas.

Kataputana Yakśa.

Kātayānī One of the names of Durgā. In the Māyāmata she is depicted with four arms, holding the conch and the discus with upper arms while the lower ones show the Abhaya and Varada posture this deity is also depicted with eight arms and a parrot.

Kaṭha Name of a school, which belongs to Black Yajur Veda. In latter writings several Kaṭhas are distinguished, the Kaṭhas the Prāchya Kaṭhas, and the Kapiṣṭhala Kaṭhas, the epithet of that last is found in Pāṇini. At the time of Mahābhāṣya the position of the Kaṭhas must have been one of great consideration since they and their text, the Kaṭhaka are reapportioned mentioned. The founder of their school Kaṭha appears in the Mahābhāṣya as Vaiśampāyana's pupil and the Kaṭhas themselves appear in close connection with the Kālapas and Kauthumas, both school of the Sāman.

Kaṭha Name of an Upaniṣad. It has been translated by Roer.

Kaṭha Gṛhya Sūtra No sources were available.

Kaṭhaśrutyupaniṣad Name of an Upaniṣad.

Kātyāyana A teacher a Sūtra writer, a commentator on the Vārttikas, a political philosopher. 1. Kātyāyana Dakṣa Atreya is mentioned as a teacher in very early texts, which also refer to another teacher known as Kātyāyani Putra. Their ages are not known. 2. A Kātyāyana is said to have prepared an index to the white Yajur Veda and also written the Śrauta Sūtras. When he lived in not certain.3. Some to the third and has assigned the writer of the Vārttikas on Pāṇinī's grammar by others to the fourth centuries BC

Kātyāyanī Name of goddess Śakti. The Māyāmata describing the figure of Kātyāyanī with four arms, say that she holds the conch and the discus in the upper hands, and exhibits the abhaya and the varada posture with the lower. With eight arms and a parrot, this same figure is stated to receive the name of Durgā.

Kātyāyanīputra The son of Katyayani. He is noted as a teacher in the Bṛhadāraṅyaka Upaniṣad.

Kaula Āgama Name of Āgama that teaches dirty practices supposed to develop magical powers. They were 64 in number are said to deal with occult arts, causing illusions, killing people by means of magic exorcising demons, alchemy and sundry dirty pṛactices of worship. They are called Kaula because they advocate the worship of Śakti residing in Kula, the perineum. This is also called the left-hand path.

Kaula School Name of a Vaiṣṇava school, introduced by Matsyendra Nātha. It was introduced in the 11th century AD The word Kaul stands for Śakti, and so the Kaula schools were Śaktic in character. There were number of Kaula schools and they Wereyogini-Kaula; Vrsanottha-Kaula; Vahni-Kaula; Padottistha-Kaula;- Mahā-Kaula.

Kaumārī One of the Saptamātṛkās.

Kaumodaka The mace of Kṛṣṇa. Agni presented the fire god, in his fight against Indra and for implementing the destruction of the Khāṇḍava forest it to him the fire god, in his fight against Indra and for implementing the destruction of the Khāṇḍava forest.

Kaumodaki The club of Viṣṇu, symbol in the hand of Mahālakṣmī.

Kaunapashana Name of snake and son of Vāsuki.

Kauṇḍinya A sage. A student of Śāṇḍilya with this name is mentioned in the Bṛhadāraṇyaka Upaniṣad. He appears to have had a follower with the same name and this second Kauṇḍinya hand another disciple Kauṇḍinyāyana.

Kaupīna Pieces of clothe worn by Skanda.

Kauśalyā The fist wife of King Daśaratha, and mother of Rāmacandra.

Kauṣītaka Ṛṣi. His name is specified in the Ṛg Vedic School.

Kauśika An epithet of Indra.

Kauśika Sūtra Ritual sūtra of the Atharvaṇa veda.

Kauśikabhāgavata He was one of the main disciples of the founder of the Pāśupatas, Lakulīśa as mentioned in the inscription.

Kauśikī The river Kuśi.

Kauśīkī-sangama The confluence of the Kuśi and the Ganges on the opposite side of Kahalgon. The confluence of the rivers Dṛṣadvatī and the Kauśikī.

Kauśītaki A descendant of Kuśītaka. This is also the patronymic of those teachers who had followed or taught the Kaśītaki Brāhmaṇa, the Sāṁkhyāyana Araṇyaka, the Śrauta and Gṛhya Sūtras.

Kauteya Son of Kuntī. The patronymic of Yudhiṣṭhira, Arjuna and Bhīma.

Kautsa Sage.

Kauverā An accompanies Buddhakapāla.

Kavasa Sage whose identity has been disputed. He is first noted in the Ṛg Veda.

Kāverī The Kāverī, a river in southern India that rises from a spring called Candratīrtha.

Kavi Names of a Ṛg Vedic ṛṣi who was the founder and teacher of the Asura sect of Āryas. He had four sons, the most famous of whom were Sanda and Marka, and a daughter Devayānī, who married the king Yayāti and gave birth to Yadu and Turvaśa.

Kavila Hermits. They followed the atheistic sāṁkhya system and regarded Kapilas as their master.

Kayabarohana Same as Karavaṇa.

Kayādhu The wife of Hiraṇyakaśipu, the daughter of Jambhāsura and the mother of Prahlād. When she was bearing Prahlād her husband went away on austerities. Taking this opportunity Indra slew many demons and when he was taking her to heaven the ṛṣi Nārada met him and said "her son will be a Viṣṇu bhakta and will not hate you "and thus freed her, and staying with her on the bank of the Bhagīratha, gave her soul-knowledge. This knowledge Pralhad heard while in her womb and thereby became a bhakta of god Viṣṇu. After this the ṛṣi Nārada gave her back to her husband.

Kayaks the daughter of a demon Sumālī and his wife Ketumatī. She became the wife of Viśravās and mother of Rāvaṇa.

Kāyotsarga A kind of Jaina posture, a Jina Mudrā. It literally means letting the body loose.

Kedāra Kedarnatha situated on the southern side of the junction of the Mandākinī. The peak of Kedāranātha specified in the Śiva Purāṇa that it be situated in the bank of Badrika āśrama.

Kedāreśvara He was also known as Kedāranātha. One of the twelve tīrthas. It was also called Kedāra Tīrtha and up to this places the Pāla king Dharama Pāla had once advanced.

Kegon Name of a Buddhist sect found in China.

Kekayas Name of a kingdom.

Keli-Kila A demi-god attendant of the god Śiva.

Kelimali An accompanies Jambhala.

Keśvāvcārya Son of Nainar Achchan pillai. See Nainar Achchan pillai.

Kesariyas Name of a place where Buddha spent his eighteenth and nineteenth Vassas of his Buddhahood.

Keśava Name of Viṣṇu, and Kṛṣṇa.

Keśavatī Name of a river, according to the Svayambhu Purāṇa, its junction with the other rivers.

Keśi Name of a disciple of Pārśva, king who converted King Paesi to the faith of Pārśva. He also held a disputation with Goyama the chief disciple of Mahāvīra.

Keśī He was son of Danu and had 39 brothers..

Keśi-Dhvaja A son of Kṛta Dhvaja. He was endowed with spiritual wisdom and insight.

Keśin Horse demon, which was slained by Kṛṣṇa.

Keśinī Buddhist deity in the Mahāyāna pantheon. One of the forms of one of their greatest Bodhisattvas, Mañjuśrī, is Arapacana who is accompanied by four attendants. One of them is Keśinī, while the other three are Upakeśinī, Candraprabhā and Sūryaprabhā. Keśinī stands to his right, is white in colour and identical with the principal deity Arapacana.

Keśinī An accompanies Mañjuśrī.

Keśinī An Apsarās who was brought up by Pradha.

Keśva Yajvan He was father of Rāmānuja who was also known as Asuri Keśva. He was married to Kantīmatī.

Ketakī Name of a flower.

Kettle Drum A drum, symbol found in the hand of Śiva.

Ketu A deity who appears in Brāhmaṇical, Buddhist And Jaina pantheons. In the Brāhmaṇical mythology Ketu is the descending node in astronomy. It is symbolized by a dragon's tail. It is an allusion to a comet, a metro, the ninth planet, and a Dānava. He is represented as the son of Bṛhaspati and Sinhika. He has also been known as Aśleṣabhāva, Mundu, and is invariably associated with Rāghu. During the churning of the ocean, when the gods pointed out to Viṣṇu that one of the demons had tasted the nectar on its appearance, he immediately cut off its head. But having tasted nectar that demon could not die, so the head of the friend took the name of Rāghu and its trunk, Ketu. Both of them were then placed in the ascending and descending nodes. Both of this demons are represented in Indian imagery Ketu, who is a Śūdra, is alleged to have come from Kuśadvīpa and born in the lineage of Jaimini. In the Buddhist Vajrayāna Pantheon, Ketu is one of the Hindu gods adopted. He is one of the nine planets. Ketu is found among the deities of the Śvetāmbara and Digambara Jainas. According to the former he is a snake god, riding on a cobra and bearing its attributes.

Ketu Name of planet.

Ketumāla varṣa Turkistan and the lands watered by the river Chakṣu.

Ketumat He was son of Danu. He was also known as Vegavat.

Kha Name of sun god.

Khadim A mosque servant or one who has change of a religious endowment.

Khadira Name of a tree.

Khadiravaṇi Tārā Deity belongs to Samaya family. Colour- green, Mudrā–Varada.

Khadyota Name of a bird.

Khagarbha Deity belongs to Cintāmaṇī family.

Khagarbha An accompanies Lokanātha.

Khairadīh The residence of Sage Jamadagni, and the birth place of his son Paraśurāma.

Khākī Founder of sect Kilha.

Khālasā The name of a division of the Sikhs who followed the teaching of the first guru, the peaceful Nanak but would not enroll themselves as the Singhs of Govind, the tenth guru.

Khandaroha Deity belongs to Cintāmaṇī family. An accompanies Vajraśrī.

Khāṇḍavavana Name of a forest situated on the Jamunā and Indra prastha, called also Khāṇḍava prastha, was a part of it.

Khara A Cannibalistic demon. A donkey. He was the younger brother of Rāvaṇa who was slanted by Rāma.

Khara Name of Aja.

Kharjura Name of a plant.

Khasa A daughter of Dakṣa, one of the wives of Kāśyapa. She became the mother of the Yakṣa and the Rākṣasa. After her they were named the Khasamyas.

Khasarpana Lokeśvara Name of a Buddhist deity. He is one-faced and two armed and sits in the Lalitā attitude on a lotus. His right hand exhibits the Varada Pose and the left is raised against the breast and holds the stem of a lotus.

Khaṭabāhā A book of Khaṭas, an account book in which the transactions are not recorded in the order of occurrence but under classified heads, a ledger in nature.

Khaṭaṅga Name of a weapon.

Khatb The office who preaches in the mosque on Fridays.

Khaṭwāṅga in the Buddhist pantheon and imagery this implies a magic wand. It is represented in Buddhist imagery as a stick that is generally superimposed by the thunderbolt or the skull or the trident banner. Either one or the other of these or surmounts it by all of them as well. The triśūla is a Brāhmaṇical Śaiva symbol associated with Śiva who carries it.

Khemavatinagara The births place of the Buddhakrakuchchhanda. It is also called Khema. According To Fa Hian, Krakuchandra's birthplace was Napeikea.

Khetaka Name of a river.

Khiragrāma Name of a place, where sati's toe (right foot) had fallen).

Khodiar The name of a popular goddess, the Devī of one of the seven sisters of the Chāraṇa caste.

Kiblah The point to which Muhammadasn took when they pray. Muhammad first made the temple at Jerusalem the Kiblah as he wished to conciliate the Jews and professed to be restoring the religion of Abraham. He afterwards changed it to the Kaabah, which is still the Kiblah.

Kīcaka A brother-in-law of King Virāṭa. He was also his commander-in-chief. He emerged into prominence in the Mahābhārata when the Pāṇḍavas went in the 13th year of their exile to spend their last year of banishment at the Virāṭa's court.

Kidambi Achchan He was one of the 74 Simhasanādhipatis. He was also known as Prānatartihara. He was of Atreya gotra. He became the cook in Rāmānuja's establishment at the instance of Tirukkottiyur Nambī. Hence he was particularly known as the Madappali Achchan. He lived to be a centurion. He was a forefather of illustrious successors like Kidambi Appillan who was the maternal uncle and guru of Vedānta Deśika.

Kikata Name of Maghata.

Kilha Name of a sect founded by Khākī in the northwest of India.

Kimindama Name of a ṛṣi.

Kimpuruṣas Half man and half horse.

Kinnaras A Class of demi-gods.

Kiragrāma Pilgrim place.

Kirāta The name of a wild hill tribe of whom it is related that Arjuna Went To Live With Them In Order To Learn Archery From Śiva who was their god.

Kirātadeśa Pilgrim place.

Kirātārjunadeva See Kirātārjuna Mūrtī.

Kirātārjuna Kirātārjunamūrtī is that form of Śiva in which he is supposed to have appeared before Arjuna.

Kirīṭakoṇa One of the place, where Satī's crown is said to have fallen.

Kirmira A demon. He was the brother of Baka. He resisted the entry of the Pāṇḍavas into the Kāyaka forest and threatened to swallow them entirely. Bhīma scoffed at him and a terrible conflict followed. Bhīma first strangled him; then broke his bones, just as he had done in the case of Kīcaka, and thus slew him.

Kīrṭakona One of the Piṭhas of Satī's crown is said to have fallen at this place.

Kīrti One of the Śakti goddess of Viṣṇu.

Kisa Saṅkicca Leader of Ajīva sect.

Kishkinda The birth place of Hanumāna. Country in the peninsula, thought to be in my store, which was taken by Rāma from the monkey king Bālī (Rāma Killed Bālī) and given back to his brother Sugrīva, the friend and ally of Rāma. The capital city was Kiṣkindya.

Kiṣkindha A region noted in the Rāmāyaṇa and the Mahābhārata in the former epic it is the home of the monkey chiefs' Bālī and Sugrīva.

Kitabi A term applied by Muhammadans to Jews and Christians as persons recognizing the authority of the Old Testament.

Kīṭaka Name of an asura.

Kīṭakas Name of an insect.

Kite A banner of Cāmuṇḍa; Vehicle of Caṇḍakhaṇḍa.

Knife A symbol found in the hand of Nanny.

Kodaṇḍa A bow.

Kodaṇḍa Rāma An epithet of Rāma.

Kokakṣetra The tract of land to the west of the river Kauśikī, including the eastern portion of the district of Purnea in Bengal.

Kokamukha A god, named Kokamukh-Svāmin is mentioned in an inscription of Buddha Gupta whose temple must have been I the Himāvat Śikhara.

Kokamukhasvāmin Name of Viṣṇu, when he took the incarnation of Boar.

Kokula Cakora bird.

Kolāhala Parvata The Brahmayoni hill in Gaya.

Kolari Alvan He was a contempory of Pārāśara Bhaṭṭar.

Koli Koli was the kingdom of Suprabuddha or Anjanarāja whose two daughter's Māyādevī and Prajāpati alias Gautamī was married to Buddha's father Śuddhodna. It was also the kingdom of Daṇḍapāṇi, the brother of Buddha's mother Māyādevī, whose daughter Gopa or Yaśodharā was married by Buddha.

Kollaga A suburb of Vaiśālī, in which the Naya Kula Kṣatriyas resided Mahāvīra, the Jaina Tīrthaṅkara belonged to this class of Kṣatriyas.

Kollapura Mahālakhmi Goddess. According to Śilpasūtra she have six arms in three of which are held the club, shield and wine cup.

Kollapuri Amma Name of a village goddess.

Koṇḍavir The birth place of Rukmini.

Kongu Piratti She hails from the Kongu country and belonged to Kollegal then called Kollai kalam. She was therefore called Kongu Piratti She worship Rāmānuja's footwear. Her husband was given the name Siranga Dāsa on his initiation.

Kopal Surname of Kopana, a great tīrtha.

Korakka nathar Name of siddhar found in Tamil literature. He was known for his medical works.

Kornaveṣta Name of an asura.

Kośala A Country on the Sarayū River, having Ayodhyā for its capital. The name is variously applied to other countries in the east, and in the south, and in the Vindhya Mountains. It probably widened with the dominions of its rulers and part of Birar is called Dakṣiṇa Kośala and The Southern Kośala.

Kosan Name of a Buddhist sub sect found in Burma.

Kotaigar Name of a place where Aniruddha, the grandson of Kṛṣṇa, abducted Uṣā.

Koti-tīrtha A sacred tank in Gokarana.

Kottakiriya Goddess Durgā found in Jainism.

Kottīya Hermits found in the side of river Ganges, when Mahāvīra visited it. They sleep on the bare ground.

Kotvi A nude woman. She is supposed to represent a mystical goddess of the demons. She has been called the mother of the demon Bāṇa.

Krakucchaṇḍa Mortal Buddha.

Kratha Name of an asura, who was born in the earth as royal sage Parvartega.

Krathanaka Name of Yakṣa.

Kratu Kratu is no more widely known. He married Sannati an daughter of Dakṣa, by whom he had sixty thousand Balakhilyas, pigmy sages no bigger than a the joint of thumb chaste pious and resplendent as the rays of the sun.

Kratu One of the seven sages who were all mind born. Their names were Marīcī, Atri, Aṅgira, Kāśyapa, Pulastya, Pulaha and Kratu.

Kratudhvamsin An epithet of Śiva.

Krauñca Demons friend who assisted the friend Taraka in his battle against the gods, who were led, by the god of battle Kārttikeya.

Krauñca Name of Garuḍa.

Kria She was wife of Dharma.

Krishananda Yati Krishananda Yati was the disciple of Rāmabhadra Yati. He was a great Advaita scholar. He seems to have lived during the 17th century. The most important of his work is Siddhānta Siddhānjanam where in discuss about the various Siddhāntas of the Advaitic teachers who preceded him. Bhāskara Dīkṣita one of his disciples has written a commentary called Ratnatulika one Siddhānta Siddhānjanam. His other works are Vedānta, Brahmā Tattva Subodhini, Śivatattva Ratna Malika and a commentary there on.

Kṛṣṇa Kṛṣṇa The son of Vasudeva and Devakī. Kamsa's cousin, the son of the maternal uncle of the Pāṇḍavas and the eighth avatāra of Viṣṇu. Out of fear of Kaṅsa, his father Vasudev, stealthily took him to Gokula to Nanda who brought him up. He performed many wonderful things in Gokul in his childhood. He killed many giants who were sent by Kaṅsa and in the end Kaṅsa also. He was a great friend of Arjuna. Troubled by Kālayavan he forsook Mathurā and founded the town Dwarakā on the sea. He killed Narakāsura. He had eight chief wives, Rukmiṇī, Satyabhāmā, and 16,100 sons. He went to the Kauravas as an ambassador from the Pāṇḍavas for reconciliation but failed in his attempt. He was given the highest place of honour in the royal sacrifices of King Dharma for which Śiṣupāl censured him, so he killed Śiśhupāla. He was the charioteer of Arjuna in the great war. He was an expert in soul knowledge, explaining the Gītā to Arjuna and soul knowledge to Uddhava. A hunter named Jara killed him (the deity Kṛṣṇa). He is noted in the Upaniṣads as the son of Devakī and a scholar. As a similar god; his name can be traced with some ease in the Mahābhārata in which he played a mighty part. He belonged to the Yādava family called the Yadus or the Yādavas who are first depicted as a pastoral people. He befriended the Pāṇḍavas and greatly helped them in winning the great Kurukṣetra battle. In the Bhāgavata-Gītā he is made to deliver his most illuminating discourse and is for the first time invested with divinity and declared a supreme being.

Kṛṣṇajina A symbol of Vāmana.

Krīṭa Name of sun god.

Krīṭavati The river Sābarmatī.

Kṛttivāsa Kṛttivāsa was born before Caityana Jogeścandra Vidyānidhī. On astronomical calculation, thinks that Kṛittivāsa was born between 1386 and 1398. He wrote Rāmāyaṇa Pañcālī.

Kriyāvāda Jain School of thoughts. Kriyā denotes the existence of the soul and those who believe into he existence of the soul are called Kriyavadins. It is stated that one who knows the tortures of beings, below in hell, one who knows the influx of sin and its stoppage one who knows misery and its annihilation, is entitle to expound Kriyāvāda.

Kroda deśa Name of Coorg.

Krodha One of the many daughters of Dakṣa and sister-wives of Kaśyapa She was mother of all sharp-toothed monsters, whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.

Krodha Devatā A collective name of the ten Buddhist deities who are entrusted with the charges of the ten quarters. Their names are Amāntaka, Prajñāntaka, Padmāntaka, Vighnāntaka, Takkirāja, Niladaṇḍa, Mahābala, Acala, Uṣṇīśa and Śumbharāja.

Krodha Vasa One of the numerous daughters of Dakṣa and believed to have been the mother of sharp-tongued monsters on the earth, among the birds and in the waters, those who subsisted on fish.

Krodhahantri Asura. He was younger brother of Vṛtra and noted in the earth as king Daṇḍa.

Krodhantri He was son of Kāla.

Krodhaśatru He was son of Kāla.

Krodhavardhana Asura, noted in the earth as king Dandadhara.

Krorasingha The name of a Sikh assembly, called after their third leader Krora Singh. Their lands were in the Jalandhar Doab.

Kṛpa and Kṛpi Name of two children. Indra being disturbed by the severe penance of the sage Saradhvan dispatched a lovely heavenly nymph to disturb him and on proceeding to that sage's hermitage she succeeded in interrupting his austerities with her wiles.

Kṛpācārya Disciple of Gopālācārya. He belongs to Nimbārka School of thoughts.

Krsia Name of a ṛṣi and son of Śṛṅgin.

Kṛṣṇa See Kṛṣṇaveni.

Kṛṣṇa founded Kusasthali Dwārakā, the capital of Anartta.Dwārakā on the deserted site of Kuśasthali.

Kṛṣṇacandra Gosvāmī Son of Brajanātha and pupil of Vallabhācārya, wrote a short commentary on the Bṛahma Sūtra, the Bhāva Prakāśikā, in the fashion of his father Brajanatha's Marickika commentary on Siddhāntmuktavali

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Kṛṣṇadāsa A Gujarati poẹt who sang of Macchindra and Gorakha as two Jaina saints.

Kṛṣṇadāsa Kavirāja Gosvāmīn Author of Śrī Govinda-Ilamṛta and Śrī Caitanaya Caritamṛta.

Kṛṣṇadeva Gaṇa Author of Cidānandamandākinī, a religious book written by non-Brāhmaṇa and justifies his own action in writing the book by suggestions that the taboo does not apply to serious literature.

Kṛṣṇadāsa Kṛṣṇadāsa was born in the village of Cilotarā in the year 1497A.D. and received his initiation from Vallabhācārya in 1512 at the age of fifteen. Kṛṣṇadāsa was Ṛṣabha Sakhanad Lalitā sakhi. He sang kīrtana at the śayana period of darśana and the rasa līlā. He managed the temple of Govardhananāthaji. He died in 1580.

Kṛṣṇa-giri The black mountain.

Kṛṣṇamohana Compiler of Āgama Candrikā.

Kṛṣṇananda Āgamavāgīśa The most important name in Bengal, as a tantric author is that of Kṛṣṇānanda Āgamavāgīśa. He is usually supposed to have been a contemporary of Śrī Caitanya though scholars would assign him to a much later date. He is believed to have conceived and introduced through divine inspiration, the image of Kālī, as she is now worshiped in Bengal.

Kṛṣṇapada Composer of commentary 36,000 on the Tamil Veda. This work is generally known to the orthodox people under the name of Iḍu, literally the equal, for it was held by its talented author to be equal to the grandeur of Nammalvar's work, and according to another view, to the highly learned commentary on the Śrībhāṣya, which his great contemporary Sudarśaṇācārya and composed on the basis of Varadācārya's lectures. The great saint Varavara Muni later on made a subject of compulsory study the Iḍu for the Prabandhic School. He was son of Pillailokācārya.

Kṛṣṇapada Lokaguru Author who belongs to 15th century who wrote Rahasyatraya Mīmāṁsā Bhāṣya; Divya Prabandha Vyākhyā; Caṭuḥ Śloki Vyākhyā and number of Tamil works.

Kṛṣṇapati Miśra He was author of Play Prabodhachandrodaya, based on Cārvākas philosophy.

Kṛṣṇatatācārya Kṛṣṇatatācārya who flourished in the 15th century and belonged to the Śrīśaila lineage wrote a commentary on Nyāya Pariśuddhī, called Nyāya Pariśuddhī Vyākhyā and some small treatises called Durathadurikaraṇa, Brahmā Sabdārtha-Vicāra, and Nāṭya Candrikā.

Kṛṣṇaveṇi The river Kṛṣṇa. It rises at Mahābaleśvara in the Western Ghats, and its source, which is enclosed within a temple of Mahādeva, is considered to be a sacred spot visited by pilgrims.

Kṛṣṇayamari Name of a Buddhist deity. Eight Sādhanas in the Sādhanamala describe his different varieties. He may have 1.one face and two-arms, 2. three faces and four arms, 3. three or six faces and six arms.

Kṛtāñjalī Lokeśvara Name of a Buddhist deity. He is one-faced and two armed and stands on a lotus. He carries the Piṇḍapatra in his two hands near the waist, except that here the displays the Vitarka Mudrā in both on his hands, with the difference that here the god exhibits in Añjalī, which is held against the breast in his two hands.

Kṛtavīrya Son of Dhanaka father of Kārttavīryārjuna. He was a great patron of the Bhṛgus.

Krttikā The six mothers of god Kārttikeya, the god of war.

Kṣamāśramaṇa A noted Jaina logician He was also known as Devardhi Gaṇi. He is reputed to have codified Mahāvīra's teachings.

Kṣāntisiṁha teachers of the Saravastī Vādin School in the monastery of Hiranya, along with Tathāgata Gupta. He taught Hiuen Tsang the subject of Vibhāsa, Nyāya, Anusāra Śāstras and other works.

Kṣapanaka A type of Jaina ascetic.

Kṣa-Pavan The protector of the earth.

Kṣem He was son of Bhan Saheb, and follower of his father's principle.

Kṣemagaurīśvara One of the names of Śiva.

Kṣaṇa Name of sun god.

Kshanada Chara Night walker. Ghosts of evil characters.

Kṣapa Name of sun god.

Kṣapaṇaka An author who was one of the nine gems at the court of Vikramāditya.

Kṣatriya The second or regal and warrior caste.

Kṣattrī A Name by which Vidura familiarly called. The term, as explained in Manu, means the son of Śūdra father and Brāhmaṇa mother, but Vidura's father was a Brāhmaṇa and his mother a slave girl.

Kṣema Vṛddhi A general of the Salwas who had a command in the army that attacked Dwaraka, and was defeated by Kṛṣṇa's Son Sāmba.

Kṣemaka Name of snake and son of Vāsuki.

Kṣemaka Son of Nira Mitra or Nimi, and the last prince of Lunar Race. This race which gave origin to Brāhmaṇas and Kṣatriyas, and which was purified by regal sages, terminated with Kshemaka in the Kali age.

Kṣemarāja A Student of Abhinavagupta also wrote an important work Pratybhijñahṛdaya. He wrote several other works on the philosophy of Śaivism. He lived in 1000 Century A.D.

Kṣemavatī The birth place of Krakucandra a former Buddha.

Kṣetrapāla A form of Śiva An epithet of Vaṭuka Bhairava.

Kṣiprā Same as Siprā.

Kṣudraka Same as Sundraka, called also Kṣudra and Kṣaudraka.

Kṣitigarbha Deity belongs to Moha family.

Kṣitigarbha Lokeśvara Name of a Buddhist deity. He is also one faced and two armed and sits in the same attitude. He wields the sword in his right hand and holds the stem of a lotus against his breast in the left, except that here the god carries a tree of gems in the right hand and displays the Varada Mudrā in the left.

Kubera The god of wealth He is celebrated in the Brahamanical, Buddhist and Jaina pantheons In the Vedas, Kubera is depicted as the leader of evil spirits in the nether world namely, goblins and the like and subsequently he became the god of wealth and riches. He was known as the lord of the Yakṣas, Kinnars and Guhyakas. He was called the son of Viśnavā and Davidā and sometimes also the offspring of Pulastya. Kubera is celebrated in Buddhist legend and also depicted in imagery. He was son of King Uttara Kuru who was lord of Yakṣas in the northern Region He gave away the produced sugar to the charity and in his next birth he was known by this name. In the Jaina pantheon also, Kubera was remembered. In the case of Mallinātha the 19th Tīrthaṅkara, his special attendants Are Kubera Anddharana-Priya. He is the Jain Yakṣas has

8 hands and 4 faces. He holds axe, spear, citrus, a śakti club, rosary and with two hands shows the Abhaya and Varada pose. In the case of Digambara image, he is made to hold a shield, bow, staff, lotus, sword, axe, noose and one hand shows the Varada mudrā.

Kubja A tributary of the Narbadā.

Kubjā A maidservant of Kansa. She was personally crippled in three places. While at Mathurā with his brother Balarāma at the invitation of Kansa, Kṛṣṇa healed her.

Kucciya Hermits found in the side of river Ganges, when Mahāvīra visited it. They grew beard and moustaches.

Kuḍivvaya Hermits. They lived in their own house and considered getting victory over greed, illusion and egotism as their goal.

Kuhu The Kabul river. The Vedic Kubha appears to have been corrupted into Kuhu during the Purāṇic period. The river Indus is said to pass through the country of the Kuhus who are mentioned just after the people of Gandhara and Urasa in the Matsya Purāṇa.

Kuja Name of planet Mars.

Kukai namacchivayar He was a vedāntin and renounced the worldly life and lived in a cave. He wrote Aruṇakiritanthathi, a philosophical work, acceptable to all.

Kukkuṭa A symbol in the hand of Skanda.

Kukkuṭa Name of Garuḍa.

Kukkuṭapada Name of A Mountain Marking the Place of Kāśyapa Buddha.

Kukkutapada Giri Mountain.

Kukubha A mountain in Orissa.

Kuladhamaga Hermits found in the side of river Ganges, when it was visited by Mahāvīra They below a conch-shell on the river bank to keep people away while they took their meal.

Kularṇava One of the principal Tantra.

Kulaśekar perumal He was son of Tirthirashtran, king of Malayalam, was born in the purple and known as Pandya.He abdicated his throne and turned a Vaiṣṇava fanatic. He visited Śrīraṅgam, Conjeepuram and Tiruppathi, the three sacred places of pilgrimage to the Viaṣṇavas of all degrees. He never returned home. He lost his life at Mannarguḍi. He had an extensive knowledge of Tamil and Sanskrit. His works was in Sanskrit Mukundamalai that he himself rendered into Tamil in one hundred and five stanzas. This work too is embodied in the Prabandham.

Kulaśekara Alwar Kulaśekara Alwar is a unique among the Alwars in many respects. Tradition has it that he was the ruler of Travanacore and it is also clear from references in his hymn Kulaśekara seems to have mastery over the Tamil and Sanskrit. In his hymns to the supreme Godhead called Perumal Tirmoli, Kulaśekara traces the growth of this consciousness. The Thirmoli comprises 105 hymns and is divided into ten sections.

Kulatthaka Gramya osadhis.

Kulika Name of a serpent god.

Kulisseśvarī An accompanies Mahākala.

Kullūka Bhaṭṭa the famous commentator on Manu, whose gloss was used by Jones, in making the translation of Manu.

Kulpathi Surname of ṛṣi Saunaka.

Kumacala It was also called by the names Kūrmavana and Kumāravana, the corruption of which is Kumaun. Its former capital was Champauti that was also called Kūrmāchala, and its present capital is Almora. Viṣṇu is said to have incarnated here as Kūrma to support the mountain Mandara.

Kumāra He was son of Agni. He was born in a forest of reeds. He is also known as Kārttikeya, because Kṛttikā and others reared him.

Kumara Kuruparar He was born at Srīvaikuṇṭam of Śaiva parents. He was born dumb and got the use of his tongue by the grace of Subramania at Tiruchendore. He lived in the days of the emperor Akbar and Tirumali Naickar of Madura to wit, nearly three centuries age. He was disciple of Masilamani Thesikar at the Dharampuram Mutt and turned as ascetic. Precious he was in his early years and he took to the poetic vein early in his life. His juvenile production were Kandhar Kālī Venba, Meenākṣi Pillain Tamil, Meenākṣi Kuram, Meenatchi Irattai Mani Malai and Pandar Mumman Kovai.

Kumāra Sambhava the birth of the war god, written by Kālīdāsa.

Kumāra Vedāntācārya Surname of Nainār ācārya.

Kumārasvāmī The celebrated place of pilgrimage in Tulva.

Kumāravaradhācārya Surname of Nainār ācharya.

Kumārī A deity. One of the Saptamātṛkās the others being Brāhmī, Maheśvarī Vaiṣṇavī, Mahenrī, and Cāmuṇḍā. In the scripture and imagery she is represented with six faces and twelve arms. Her vehicle is the peacock.

Kumārī The damsel. An epithet of Sītā, also of Durgā.

Kumārila Bhaṭṭi Celebrated teacher of the Mīmāṁsā Philosophy and opponent of the Buddhists, whom he is said to have extirpated by arguments and by force. He was prior to Śaṅkarācāraya, in whose presence he is recorded to have burnt himself. Commentator of Jaimini Sūtra. He appears to have borne the odd name of Tutata or even Tutatita. At all events Tautatika or Tauttita, is interpreted by the scholiast of the Prabodha Candrodaya.

Kumbakarṇa The younger brother of Rāvaṇa. He was very brave and had an enormous person. He used to sleep for six months and was awake for one day only. Rāma killed him.

Kumbha He was son of Prahlāda and he had 2 brothers.

Kumbhakaraṇa A demon born of Viśravās Puṣpotakata also a Yakṣi and a half-brother of Rāvaṇa. And like him undertook severe penance by praying upside down to propitiate Brahmakūrma-Avatāra The younger brother of Rāvaṇa. When he was born, stretched forth his arms and gathered everything, he could reach to stay his hunger. Later on in life on one occasion he seized five hundred Apsarās and at another time he laid violent hands on the wives of a hundred sages, besides cows, and Brāhmaṇas innumerable. His home in Ceylon is said to have been 20000 miles long and his bed occupied the full length. He used to sleep for six months and was awake for one day only. In the Great War, Rāma killed him.

Kumbhanadāsa He was born in 1469. A.D. at Jamunāvata in the town of Govardhana in Mathurā district. He was initiated by Vallabhācārya into the Sampradāya at the age of 32 in the year 1500. He was the Sakhā Arjuna and the Sakhī Viśākhā. He sang Kīrtana at the Rājabhoga period of Darśana. He died at the age of 115.

Kumbhipatia Name of a sect. The monk of this sect is noted for their gentle and restrained behavior. They do not mind if they are refused alms.

Kumbhira Name of a bird.

Kumuda Name of snake and son of Vāsuki.

Kumudaksha Name of snake and son of Vāsuki.

Kumudavati A Nāga or serpent god, whose sister was married to king Kuśa, son of Rāmacandra.

Kundagāma The birth place of Mahāvīra, the Jaina Tīrthaṅkara, who was also called Veśāli or the man of Veśāli, because Kundagāma is situated in the city of Vaiśālī. Mahāvīra is said to have been conceived at first in the womb of the Brāhmaṇī Devānanda, but Indra caused the embryo to be transferred to the womb of the Kṣatriya Triśalā who was also with child, through the agency of his deer headed general Harineymameśi. Mahāvīra or Varddhamāna, was the son of Siddhārata, a chief of King of Kuṇḍapura, by his wife Triśalā, who was sister of Chetaka king of Vaiśālī; Chetaka's daughter, Chellanā or the Videha Devī as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajātaśatru. Mahāvīra died at Papa. Mahāvīra had a daughter named Anojja or Priyadarśanā by his wife Yaśodā Mahāvīra wandered more than 12 years in Lada in Vajjabhūmi and Śubhabhūmi the Rādhā of today in Bengal. In the thirteenth year of his wandering life, he at tied Jinahood and taught the Nirgantha doctrines, a modification of the religion of Pārśvanātha. The Nigranthas are mentioned in the pillar edict. Badrabāhu who was then at the head of the Jaina community, emigrated into Karnataka, with a portion of the people and Sthūlbhadra became the head of the portion that remained in Maghada. At the council held at Pāṭaliputra towards the end of the famine, the Jaina book consisting of eleven Aṅgas and fourteen Pūrvas were collected. All the Jainas wore no clothes before, but during the famine, the Pāṭaliputra Jainas commenced wearing clothes. Hence Bhadrabāhu's followers after their return refused to hold fellowship with them and to acknowledge the sacred books collected by them that are the Aṅgas and the Pūrvas. The final separation between the two sects as Śvetāmvara And Digamvara took place in 79 or 82 AD At a council held at Ballabhi in Gujarat under the presidency of Devarddhi, the sacred books were again settled, this took place in 154 A.D.

Kuṇḍalapura The birthplace of Mahāvīra, according to Digambaras. It is now located at Nālandā.

Kuṇḍodara Name of snake and son of Vāsuki.

Kunika Ajātaśatru King and son of Bimbisāra. He patronized Mahāvīra and Jainism.

Kuñjara Name of snake and son of Vāsuki.

Kuntala A country in the Dakhin.

Kuntala deśa Name of a country found in the North of Tuṅgabhadrā.

Kuntī Daughter of the Yādava prince Śūra king of the Śūrasenas. She was sister of Vasudeva and was given by her father to his childless cousin Kuntī Bhoja by whom she was brought up. She was married to king Pāṇḍu, and bear three children's, and they were Yudhiṣṭhra, Bhīma and Arjuna. After the end of the war she retired into the forest with Dhṛtarāṣṭra and his wife Gāndhārī, and there they all perished in the forest fire.

Kunti The daughter of king Śūr of the line of the Yādavas. She was adopted by king Kuntīboja. She was the wife of Pāṇḍu. In her girlhood she had obtained mantras from the sage Durvas by which she could beget sons and so became the mother of Karṇa, Dharma, Bhīma and Arjuna. They were portions of the four gods, the sun, yama, the wind and Indra respectively. She gave two of her charms obtained from Aśvinkumāra to her rival Mādrī to whom two sons Nakula and Sahadeva were born.

Kupata He was son of Danu. He was also known as Vegavatī.

Kupatha Hiuen Tsang's mentioned that mountanous countries in the north west of India.

Kupatha Name of an asura who was known in the earth as king of Suparswa.

Kuramu The river Koram, which a tributary to river Indus.

Kurandaka Name of a flower plants.

Kuraras Name of a bird.

Kurattalvan He was the chief disciple and associate of Rāmānuja. He was an incarnation of Rāma. He was born at Kuram near Kanchipuram to Ananta Somayaji by Perundevī. He was of Hārīta gotra and a Yajurvedin. He was also called Yatindracharaṇa, Kureśa, Śrīvatsaṅkha Miśra, and Tirumaru Marban. He was married to Aṇḍal a learned lady. He had two sons named Bhaṭṭara and Sirama Pillai. By the grace of Rāmānuja; He changed the name of his two sons as Pārāśara and Veda Vyāsa. He was called Alvan after the Lord at Kuram. He had written Varadarajastavam, Śrīvaikuṇṭastavam, Śrīstavam, Adimanushastavan, Sundarabahustavan, Yamagaratnakaram, Gadyatraya Vyākyānam are the more important works. He lived for 108 years when he died he reclined on Pillai Alvan and rested his feet on his wife's lap. Rāmānuja arranged for his funeral and had the funeral ceremonies performed by Pārāśara Bhaṭṭar.

Kurattu jiyar He was a contemporary and perhaps a disciple of Rāmānuja.

Kureśa Surname of Kurattalvan.

Kureśa He was disciple of Rāmānuja, and he was known as Śrīvatsaṅka Miser. He had a son named Aṇḍāl, called Pārāśara Bhaṭṭarya, who defeated the Vedāntin Mādhavadāsa and became the successor of Rāmānuja. He had three sons and they were named Śrī Rāma Pillai or Vyāsa Bhaṭṭar, Pundarīkākṣa and Padmanetra.

Kurkihar Name of a place where the Buddhist saints Mahākaśyapa died.

Kūrma Avatāra See Avatāra.

Kūrma Avatār The second avatāra of Viṣṇu. Viṣṇu assumed this avatāra in order to support Mountain Mantar which was used as the churn at the time of churning of the ocean.

Kūrma Purāṇa that in which Janārdana in the form of a tortoise, in the regions under the earth, explained the object of life-duty, wealth, pleasure and liberation in communication with Indra Dyumna and the ṛṣis is the proximity of Śakra, which refers to the Lakṣmī kalpa, and contains 17000 stanzas, is the Kūrma Purāṇa. The account that the Purāṇa gives of itself and its actual contents do not agree with this description. The name being that of an Avatāra of Viṣṇu, might lead us to expect a Vaiṣṇava work, but it is always and correctly classed with the Śaiva Purāṇa, the greater portion of it inculcating the worship of Śiva and Durgā. In the Kūrma Purāṇa and Varāha Purāṇa we hear of different types of Śaiva agamas and Śaiva schools of thought. Some of the Śaiva schools, such as Lakulīśa are regarded in those Purāṇas as being outside the pale of Vedic thought, and the upholders of those views are regarded as following delusive śāstras.

Kuru A king of the solar race. He was the son of Samvarana and Tapti. He was the forefather of the Kauravas and the Pāṇḍavas.

Kurukanātha Disciple of Nāthamuni.

Kurukeśvara He was son of Padmanetra, and his son was Puṇḍarīkākṣa.

Kurukullā Deity belongs to Raga family.

Kurukullā Name of a Buddhist goddess. When she is endowed with six arms, she bears the effigies of the five Dhyānī Buddha's, on her crown, or in to her words; she is then regarded as the offspring of the combination of the five Dhyānī Buddha. When two armed is called Śukla Kurukullā, and when she has four arms, she is called by the names of Tarodbhava Kurukullā.Oḍḍiyāna Kurukullā, Hevajrakrama Kurukullā and Kalpotka Kurukullā. Kurukullā is said to confer success in the Tantric rite of Vaśīkaraṇa the rite of subduing or bewitching men, women, ministers or even kings. Śukla Kurukullā only one Sādhana in the Sādhanamālā furnishes us with the manner of her worship. The worshipper should conceive himself as the goddess who carries the rosary and the cup of Utpala full of nectar in the right and left hands respectively who is three-eyed and is offered bathing water by Padmapāṇī and others, but the Tathāgatas and the sixteen damsels beginning from Ina, who wears the crown of Chignon, which is decorated with various flowers and the miniature figure of Amitābha, who displays the sentiment of passionate love, and other sentiments, who turns slightly to have a look at the rosary which she carries in her leaf-like hand, who sits on an animal and rest on the nectar like lap of the white lotus, that rises from the ocean of milk, who is decked in bracelets, armlets, earrings, anklets, pearl necklace, and is clad in celestial garments, whose hair rings is tied up by the serpent Ananta of blue colour, whose necklace, is formed by the milk coloured Vāsuki, and the prominent ear – ornament of red Takṣaka, whose sacred thread is green Karkkoṭaka, whose girdle is the white Padma, the lord of serpents, whose Nupura is the serpent Mahāpadma of the colour of the lotus stalk, whose bracelet is yellow Śaṅkhapāla, whose armlet is Kulika of the colour of smoky clouds; whose complexion is white, and who seems to diffuse nectar and possesses a heart which is melted with compassion". Tarodbhava Kurukullā five sādhanas describes the goddess with very slight differences. She has red complexion, red garments, red ornamȩnts and a seat of red lotus. She is four armed and shows in her two left hands the Abhaya pose and the arrow while the two right carry the bow and the red lotus. She sits in the Vajraparyaṅka attitude and under her seat of lotus appears Kāmadeva and his wife riding on Ragu. She has red aureole behind her, wears the effigy of Amitābha on the crown and resides in the Kurukullā Mountain. She is in the fullness of youth and displays amorous sentiments. Sometimes she charges an arrow on the bow and is ready to strike Oḍḍiyāna Kurukullā This variant of Kurukullā may be called the Oḍḍiyāna Kurukullā as worshipped in Orissa. This form of the goddess presents rather a fierce form, in as much as she has the garland of heads, the five skulls on her head, protruding teeth and tongue, garments of tiger-skin, and brown hair rising above her head in the shape of a flame. Her eyes are three in number, which are red round and moving. She is four arms the principal pair of hands is engaged in drawing to the full the flowery bow charged with an arrow offered lotus. The second pair holds the goad of flowers and thread lotus. She has red complexion and sits in the Rdhaparyanka attitude on a corpse. Aṣṭabhuja Kurukullā name of a Buddhist goddess. The goddess Kurukullā who is eight armed, has red complexion, sits on the Vajraparyaṅka attitude on the disc of the sun over the lotus with eight petals and resides in the sanctum, who displays the Trailokyavijaya Mudrā in her first pair of hands and shows in the other right hands the Ankasua, the arrow draw up to the ear and the Varada pose, and in the other left hands the noose, the bow and the Utpala and who is decked in all kinds of ornaments.

Kurukullā Name of a mountain, residence of Kurukullā.

Kurushetra Name of a place, where dead bodies were collected and burned. It is also called Sthāṇurtīrtha and Samantapanchaka. Land of the field of the Kurus. This was the Madhya Deśa. Three rivers irrigate this region. Here the great battle took place between the Kauravas And Pāṇḍavas.

Kuśa The twin brother of Lava, both these sons of Rāma and Sītā, lived with the epic poet Vālmīki in his hermitage. Kuśa built his capital Kuśasthalī, which was also called Kuśāvatī in the Vindhyas and his son was known as Kausamba.

Kuśasthalī A city built up Kuśa son of Rāma, on the brow of the Vindhyas.

Kuśabhavanapura It was the capital of Kuśa; son of Rāmacandra. It is called Kuśasthalī in the Vāyu Purāṇa.

Kuśa-Dhvaja A brother of Janaka king of Mithilā. He was also the uncle of Rāma's wife Sītā. His two daughters Māṇḍavī And Śruta Kīrttī, were married to Bharata and Satrughana.

Kusamba Son of Kuśa and a descendant of Purūravas. He engaged in devout penance to obtain a son equal to Indra and that god was so alarmed at his austerities, that he himself became incarnate as Gadhi, son of Kuśamba.

Kuśāvatī The capital of Kuśa, son of Rāma.

Kuśa Name of a Buddhist sect found in China.

Kuṣmāṇḍa –Durgā A form of Durgā.

Kuṣmāṇḍak Name of snake and son of Vāsuki.

Kuśīnagara The place where Buddha died in 477 B.C according to Max Müller but according to the Chinese chronology and Prof. Lassen, he died in 543 B.C at the age of eighty in the eighth year of the reign of Ajātaśatru. The charcoal ashes Buddha's funeral pyres were enshrined in a Stūpa at Barhi now called Moriyanagara in the Nyagrodha forest, visited by Hiuen Tsang. The relics (bones) of Buddha were divided by the Brahmin Droṇa into eight parts among the Lichchavis of Vaiśālī, Śākyas, Bulayas, Koliyas, Brāhmaṇas, and Mallas. A structure known as Maṭha kunwar –ka, not about a quarter mile south-west of the Nirvāṇa stūpa, has a large stone image of the Buddha in the reclining state of Niravana, which was broken into garments when first discovered but since been restored, about a mile east of the Matha kunwar ka not is a large mound, only partially examined so far, which might perhaps have been the stūpa erected on the site where the dead body of Buddha was cremated.

Kuşmāṇḍās A type of demi-gods or fiends in the service of Śiva.

Kuşmāṇḍi He was also known as Ambikā or Amirā. A Jaina Yakṣiṇī of the twenty-second Tīrhaṅkara Nemīnātha, according to the Śvetāmbara And Digambara concepts. The Śvetāmbaras make her ride on a lion holding in her four hands a bunch of mangoes, a noose, a child and a goad. The Digambara Yakṣiṇi has only two hands, with the same vehicle and clasping a bunch of mangoes and a child.

Kusuma Pura the city of flowers.

Kusumayuḍha An epithet of Kāma, as the bearer of the bow of flowers.

Kuthara Name of snake and son of Vāsuki.

Kutsa A Vedic Ṛṣis and author of hymns. He is represented as being persecuted by Indra, but on one occasion that god against the demon Suṣna defended him. It is said that Indra took him to his palace and that they were so much alike that Sachi, Indra's wife did not know which was her husband.

Kuvalāśva A prince of the solar race, who, according to the Viṣṇu Purāṇa, had 21000 sons but the Hari Vaṅśa number of the Monty as 10.

Kuvalaya Pīḍa A demon, who was employed by Kamsa in order to kill Kṛṣṇa. He was later on slain by Kṛṣṇa. Mallas and Ajātaśatru, king of Pataliputra, who all erected stūpas upon them.

Kuvatayapīḍa Name of a demon that was slained by Kṛṣṇa.

L

Labukāyana Teacher whose name specified frequently in the Sāma-sūtras.

Lachhur The birthplace of Mahāvīra according to Śvetāmbaras. It is now located at the southern part of Monghyr district.

Ladasa Founder of Ladasi sect who was born in a robber tribe of Rajasatan called Meo, in the latter half of the sixteenth century.

Laghuśya Mālā Śaivite goddess of the milder variety. She has been depicted as a young maiden, who had just attained her youth. She plays on the vīṇā, with a vessel of wine near her eyes betraying unmistakable signs of intoxication. In the class of milder deities may be included others like Bālatripurī Sundarī, Saubhāgya Bhuvaneśvarī, Annapūraṇā, Gāyatrī, Sāvitrī, Sarasvatī, Tulaja, Bhavānī, Rājamātaṅgī, Vāruṇī, Kurukullā and Vindhyavasinī.

Lakkhi Pali for Lakṣmī goddess of wealth.

Lakṣarakṣa One of the attendants of the Jaina Yakṣa Kubera.

Lakṣmī Nṛsiṁha Lakṣmī Nṛsiṁha was the son of Koṇḍa Bhaṭṭa. He seems to have lived during the 17th century. He is said to have entered the Sanyasāśrama and attained Siddhi at Kottaiyr a commentary on Kalpataru, Amalānanda's commentary on Vācaspati Miśra's Bhāmati. He has also written another work called Tarka Dīpikā.

Lakṣmaṇa A son of Daśaratha and Sumitrā and twin brother of Śatrughna. Daśartha had no children and so he performed the purest sacrifice and from its sacrificial pit, according to a legend Agni arose in the form of a human being and presented to Daśaratha a sweet dish to be distributed among his queens, who were given equal shares of it. Sumitrā's share was snatched away by an eagle and being given halves of their shares by Kauśalyā and Kaikeyī compensated her. The result was the birth of Rāma to Kauśalyā, Bharata to Kaikeyi and the twins Lakṣmaṇa and Śatrughna.

Lakṣmaṇa Deśīkendra Lakṣmaṇa Deśīkendra, of whom no details are available, is the author of the Śaradatilaka, one of the most important and respected Tantric compilations. This work has all India fame. It deals with the details of the worship of a good many deities, and also discusses certain of Śākta philosophy and doctrine. His work on Tārādipa, which appears to have enjoyed some popularity in Bengal, is A Metrical Work Dealing With The Details of The Worship of Tārā.

Lakṣmī The goddess of wealth. She is a Brāhmaṇical deity, who is also represented in the Jaina and Buddhist pantheon.

Lakṣmīnkara She was daughter of Indrabhūtī and founder of Sahajayāna.

Lal Beg The name of one of the gurus or god s of the Chuhras. The name is altogether Muhammadan, Lal being the Persian for red, and Beg being the Mughal title. It has been suggested that the name should be Lal Bhekh.

Lalakṣepa Name of a hell specified in the Śrīmad Bhāgavatam.

Lālavi A Rākṣasa Gaṇa.

Lālāvi A son of Khasa and a Rākṣasa in nature.

Lāldāsī Name of a sect founded by Lāldāsa. The followers of this sect mostly come from the tribal area. This school has been deeply influenced both by Kabīr and Dādu, and their devotion consists chiefly in remembering and singing the name of god.

Lālgīr A cobbler by birth and founder of Alakhnāmīs sect.

Lalitā A Deity, a Śakti. She is generally known as the Devī and has been eulogized in the Devī Bhāgvātam, Devī Mahāmātmya, and Brahma Vaivarta Purāṇa and Skand Mahāpurāṇas. She has also been known by other names namely, Ambikā, Bṛhad-Ambā, Kālī and Kalyāṇi. Lalitā means lovely, charming and elegant.

Lalita Vistara A Work in Sanskrit verse on the life and doctrine of Buddha.

Lalita-Vistara the name of a Sanskrit Sūtra work, partly verses, partly prose, relating the simple, natural acts of the life of Siddhārtha the Buddha.

Lāmā A Buddhist priest of Tibet.

Lāmā An accompanies Vajravarāhī, which is the cardinal points of lotus, where Ḍākinī stands.

Lāmā Deity belongs to Cintāmaṇī family.

Lambā A daughter of Dakṣa, and one of the 13 wives of Dharma mother of Vidyota and Ghoṣā.

Lāmbā Mind born mother.

Lambā Son of Ugra, the avatāra of the Lord.

Lambakkeśaka Son of Ugra, the avatāra of the Lord.

Lambakṣa Son of Ugra, the Avatāra of the Lord.

Lambamekhalā Mother goddess.

Lambasata Mother goddess.

Lambastanī Mother goddess.

Lambodara Name of Vighneśwara.

Lambodara Son of Ugra, the avatāra of the Lord.

Lambodarī A Varna Śakti.

Laṅgakṣi Pupil of Pauṣyanjī, learnt a hundred Sāma Saṁhitā.

Lāṅgala Son of Śuddhodha and father of Prasenjāt.

Langalā A weapon of snake Śeṣa.

Langala Plough.

Lāṅgalavatī Mother goddess.

Lāṅgalavatī Mother goddess.

Lāṅgalayāna Descendant s of Lāṅgala.

Lāṅgali A mind born mother. **2** A Vānara chief born of Śveta **3** An avatāra of Lord in the 22nd Dvapara. **4** Armed with a plough. That was Balarāma's weapon. **5** One of the four pupils of Pausyañjī.

Lāṅgalin An epithet of Kṛṣṇa specified in the Mahābhāṣya.

Langha A daughter of Dakṣa, wife of Dharma and mother of Ghoṣā.

Laṅkā The island of Ceylon or its capital city. The city is described in the Rāmāyaṇa as of vast extent and of great magnificence, with seven broad moats and seven stupendous, walls of stone and metal. It is said to have been built of gold by Viśvakarmā for the residence of Kubera, from whom it was taken by Rāvaṇa. The noted archaeologist Sankalia claims that Rāvaṇa's Laṅkā was located at Sonepur, situated in the dense forest near Bastar, the view that Laṅkā, as described in the Rāmāyaṇa, was not the former Ceylon, as was traditionally believed, said that preliminary examination of pottery excavated in Sonepur town, proved that Rāvaṇa had ruled in this region. Historical and iconographical evidence also showed that the town nearly one km. in length and half km in breath was Rāvaṇa's Laṅkā. It is a hillock on the bank of the river, near the confluence of the Mahānadi about 250 km from Jagadalpur in Bastar, river bed being about 1.5 km wide. Sankalia had put forth the view that Rāma had never crossed the Narmadā enter the southern parts of India for the war with Rāvaṇa in what was formerly Ceylon, and that Laṅkā was located in Bastar. Explaining the recent findings he said that the Gond tribal in the region still worshipped Rāvaṇa, while another tribe savari, which could be descendants of Śabari described in the. epic, worshipped Rāma. Some tribal still burnt effigies of Hanumān as part of the rituals. There are various traditions associated with the Rāmāyaṇa in the tribal zone while some places were still known as Laṅkā. Sankalia said the word Laṅkā did not have an Āryan origin. The name of the Sonepur site Asuracal was also associated with Rāvaṇa, who was the king of the Asuras. The archaeologist said that the pottery which was initially examined dated back to 2000B.C and suggested that detailed study be undertaken around the site to trace archaeological and geographical identification of places which were mentioned in the Rāmāyaṇa. He ruled out the theory that Laṅkā was located near Jabalpur as was propounded by Parameshwaih.Sankalia had rejected this theory after he visited the banks of the Narmadā to gather evidence. He had not found an evidence to suggest habitation in the belonging to the Rāmāyaṇa period. He had concluded that Rāma might have travelled into Daṇḍakāraṇya crossing the source of the Narmadā at Amarakaṇṭaka and then reached the area now known as Bastar. A leading authority on the aborigines of central India, Hira Lal, saw in the story of the Rāmāyaṇa an account of Kośala Āryans expanding towards Dakṣiṇa Kośala. He showed that the term Laṅkā meant Goṇḍī, which means an island as well as a hilltop, and Godāvarī a river. According to him the sea near Laṅkā was the reservoir formed by the river Son at the base of Amarakaṇṭaka and that the Goṇḍs had a tradition that they were descendants of Rāvaṇa and the Vānaras were the Vraons. The Bhāgavat Purāṇa represents that the island was originally the summit of mount Meru, which was broken off by the god of the wind and hurled into the sea.

Lasya Deity belongs to Cintāmaṇī family.

Latyāyana Author of a sūtra work. It has been printed in the Bibliotheca Indica.

Lava One of the twin sons of Rāma and Sītā. He reigned at Śrāvastī.

Lava The younger son of Rāma and the younger brother of Kuśa.

Lavaṇa A demon, the son of Madhu and Kumbhanāsī sister of Rāvaṇa and daughter of Viśravās. His father presented him with the invincible trident, which had been bestowed on him by god Śiva as a boon. He became the king of Mathurā and was succeeded by Saturghna.

Lavapura Name of a city that was founded by Lava, son of Rāma. This city was now found in Pakistan.

Lekhas Eight group of gods of the Cakṣuṣa epoch.

Lekhinī The goddess from the back part of Nrsimha, follower of Vaigsi.

Liṅga The Phallus. A symbol of Śaivite worship, symbolizing the creative energy of god, is of very early origin that cannot be satisfactory unraveled. In the Skanda Purāṇa the sky is depicted as the shaft and the earth the pedestal. In the Śiva Purāṇa, it has been declared that Śiva can be found in twelve forms and places and this has been interpreted to allude to the twelve Tīrthas where Śiva Liṅgas are found. Śiva remains unchanged in him and appears in Liṅga and Śiva forms. The part of Liṅga, Liṅgāṅga is also called Jīva or the individual soul. As sthala is of two parts, Brahma and Jīva, so His śakti is also two fold. It is indoctrinate is called Mahesvara. It assumes two forms by its own pure spontaneity. One part of it may be regarded as Liṅga, the Brāhmaṇa, and the other with anga, the Jīva. In reality Śakti and bhakti are the same. When the energy moves foreword for creation it is called Śakti and as cessation nivṛtti is called Bhakti. On account of the diverse nature of bhakti its inderminateness disintegrates into various forms. The twofold functions of Śakti as the upper and the lower show themselves in the fact that the upper one tends to manifest the world and the lower one, appearing as bhakti, tends to return to god. In these twofold forms the same śakti is called Māyā and bhakti. The Śakti in the Liṅga appears as the bhakti in the aṅga, and the unity of Liṅga, and aṅga is the identity of Śiva and Jīva. The Liṅga sthala is threefold as bhava Liṅga. **2** prana ling and **3** Īṣṣa Liṅga. (Hindu mythology and religion-J. See other details-Liṅga forms).

Liṅga Purāṇa This Purāṇa contains eleven thousand couplets. This is believed to have been by Brahmā himself. It depicts the importance of the Liṅga and is full of mystical, spiritual and legendary material. Where Mahāvesar present in the Agni Liṅga, explained, virtue, wealth, pleasure and final liberation, at the end of the Agni Kalpa, that Purāṇa consisting of 11000 stanzas, was called the Liṅga by Brahmā himself. The work conforms accurately enough to this descried. "Although the Liṅga holds a prominent place in this Purāṇa, the spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity, it is all mystical and spiritual. The work has preserved, apparently, some Śaiva legends of an early date, but the greater part is ritual and mysticism of comparatively recent introduction".

Liṅgāit T he name of a sect of Śaivas so called from wearing a representation of the Liṅga. They deny the sanctity of the Brahmanical order and the authority of the Veda and do not recognize caste. The sect belongs to the south of India and was founded in the 12th century by Baswasa, the brother –in-law, chief minister, and general of Bijjala, a Kālāchurya and Jain who usurped the Chālukya throne 1157 AD Different sections of the Liṅgaits Are Called Silwant, Pancham And Tirale.

Liṅgāyata A follower of Virasavism. Followers of this faith believe in the Liṅga and the Jangama, disown caste, follow Śiva covet not another's wife or wealth, inflict no harms on his brothers, men, enjoin compassion towards all, avoid theft and slaughter.

Lingī-brahmin Surname of Liṅgāyatas.

Locana The Satī of the Dhyānī Buddha Vairocana.

Lockaryar Surname of Nampillai.

Lokācārya Surname of Topdappa.

Lokāloka A world and no world. A fabulous belt of mountains bounding the outermost the seven seas and divining the visible world from the region of darkness. It is ten thousand yojanas in breath and as many in height and beyond it perpetual darkness, invests the mountains all around which darkness is again encompassed by the shell of an egg.

Lokamata The mother of the world. This was one of the titles of the goddess Lakṣmī.

Lokanatha A Buddhist deity in the Mahāyāna pantheon. He is one of the forms of the Bodhisattva Avalokiteśvara and is depicted with two hands, exhibit the Varada Mudrā with the right and holding a lotus in the left hands. He is matted hair in which appears the figure of the god Vajradharma. He is considered to wipe out all kinds of disease he is invariably accompanied by Tārā on his right side Hayagrīva on his left side. Lokanātha has been represented in either sitting or standing pose, depending on the type of Sādhana.

Lokanatha Raktaryyavalokitesvara A Buddhist deity in the Mahāyāna pantheon. He is one of the forms of the Bodhisattva Avalokitesvara and is depicted with two hands, exhibit the Varada Mudrā with the right and holding a lotus in the left hands. He is matted hair in which appears the figure of the God Vajradharma.

Lokapāla The protector of the world. This concept represents a protector of one of the corners of the world that are eight. These deities are found in the Brāhmaṇical, Buddhist And Jaina pantheons According to the Brāhmaṇical concepts the eight protectors of the world were Indra—East, West—Varuṇa, North—Kubera, South—Yama, South-East—Agni, South-West—Sūrya, North-West—Vāyu, and North-East—Īśāna. Among the Buddhists, the Lokapālas were known as Dikpālas. They were eight in number Indra—East, Yama—South, Varuṇa—West, Kubera—North, Īśāna in the Īśāna corner Agni in the Agni corner, Nairṛti in the Nairṛta corner, and Vāyu in the Vāyu corner.

In the Jaina pantheon also the Śvetāmbaras and the Digambaras called them the Dikpālas, both. They are Indra—East, Agni—South-East, Yama—South, and Nairṛta—South-West, Varuṇa—West, Vāyu—North-West, Kubera—North, Īśāna—North-East, and Nāga—Nether world and Brahmā, the upper regions.

Lokasi An important incarnation of Lord Śiva. See Other details –List of Śiva's disciple.

Lokāyata A school of atheistic thought. It was also known as the Nāstika philosophy.

Lokeśa Lord of the World. An epithet of Brahmā.

Lokeśvara A Buddhist deity in the Mahāyāna pantheon. This is a form of the Bodhisattva Avalokiteśvara, who is described in the Sādhanamālā añjali-mudrā, folding them against his chest, while with another left holds a lotus and in his right appears a rosary. On his right stand Maṇīdhara and on his left, Sadākṣarī Mahāvidyā. This deity as Sadākṣan Lokeśvara is Very popular in Nepal.

Lokeśvara Deity belongs to Raga family.

Lomaharṣaṇa A panegyrist who gave forth the Purāṇas.

Lomaśa Sage.

Lomaśa Āśrama the hermitage of ṛṣi Lomaśa, located at Lomagīr hill.

Lopāmudrā Lopāmudrā also had known as Kauśitaki and Para Prada. She figures in the Ṛg Veda in which a hymn is attributed to her and she also appears there in as the spouse of the sage Agastya.

Lumbinī Vana The Lumbinī Vana in Kapilavastu, where Buddha was born.

Lumbinīgrāma Also known as Rūpadeī. Here was the Buddha born and Aśoka visited this place after his anoint when he was twenty years old.

Luṅkas A Jaina sect. Its rise has been ascribed to A.D. 452. Its chief characteristic was, like the later Dhundias its unqualified opposition to image worship.

M

Muzaffarnagar Name of a place where Arjuna, appeased the hunger of Agni, the god of fire.

Macchandar Avahal Name of a Vihāra in Nepal.

Macchendra Nāthar Name of siddhar found in Tamil literature. He was known for his medical works.

Machakruka Name of Yakṣa door-keeper.

Mada Intoxication. Described in the Mahā-Bhārata as "a fearful open-mouthed monster, created by the sage Chyavana having teeth and grinders of portentous length, and jaws one of which enclosed the earth and the other the sky.

Madajihvā Name of goddess Śakti.

Madanaprīyā Name of goddess Śakti.

Madanatùra Name of goddess Śakti.

Madarī Name of goddess Śakti.

Madayantī The queen of King Sudās who has permitted his wife to cohabit with the sage Vasiṣṭha for obtaining progeny, on account of a curse.

Madda This was a region mentioned in the Buddhist canon and the Jātaka and it lay one hundred leagues from Kuśāvatī.

Mādhava The great Vaiṣṇava saint and philosopher, Mādhava, who developed a new school of thought of dualism, as opposed to Śaṅkara's monotheism. He was born at Kalyāṇpur tradition that he lived for seventy-nine years and than he passed away in Pingala. **2** A name of Viṣṇu.

Mādhava Deva He was disciple of Śaṅkara Deva and composer of Nāmaghoṣa, a book on the main tenets of the Bhakti cult, in simple Kāmarūpī Verses. It contains the essence of the cult as inculcated in various śāstras and in many cases the original have been translated verbatim. The book contains one thousand stanzas and is commonly known as Hajārī Ghoṣa.

Mādhava Kaṇḍali Author of Vālmikī Rāmāyaṇa in the 14th century AD in Assam's Language Mādhavācārya A celebrated scholar and religious teachers. He was a native of Tulva, and became Prime Minister of Virra Bukkā Rāya, king of the great Hindu states Vijayanagara, who lived, in the fourteenth century. His works are Sarvadarśanasaṅgraha and was Saṅkṣepa Śaṅkaravijaya.

Mādhavācārya Disciple of Svarupācārya. He belongs to Nimbārka School of thoughts.

Mādhavadāsa Vedānti Mādhavadāsa disciple and successor of Nambilla.

Mādhava-Madhva Name of a sage.

Mādhavī A name of Lakṣmī.

Madhu Kasa Noted grand-daughter of the Maruts. She was the mother of Ādityas. As she is believed to have sprung from the elements and is believed to represent life of all beings, and is the source of immortality, she is worshipped by all.

Madhuchchandas A sage. He was 51st son of Viśvāmitra noted as a sage in the Kauśītaki Brāhmana and the Aitareya Brāhmaṇa. He is the reputed author of some hymns of The Ṛg Veda.

Madhudamstri Goddess.

Madhukaiṭabha A Giant. Sometimes two demons, Madhu and Kaiṭabha.

Madhu-Mārīchi Name of a god.

Madhupa Name of Ajitadeva.

Madhuśrava Name of a lake and one can obtained 1000 kine by bathing in it.

Madhusūdana Slayer of Madu. A name of Kṛṣṇa.

Madhusūdana Sarasvatī Madhusūdana Sarasvatī, who was a pupil of Viśveśvara

Sarasvatī and teacher of Puruṣottama Sarasvatī in all probability flourished in the first half of the 16th century. His chief works were Advaita Siddhi, Advaita Mañjarī, Advaita Ratna Rakṣaṇa, Ātma Bodha Ṭīkā, Ānanda Mandākinī, Kṛṣṇa Kutuhalanāṭaka, Prasthāna Bheda, Bhakti Sāmānya Nirūpaṇa, Bhāgavata Gītā Gudharatha Dāpikā, Bhagavad-bhakti Rāsāyana, Bhāgavata Purāṇa Prathama Śloka Vyākhyā, Veda Stuti Ṭīkā, Śāṇḍilya Sūtra Ṭīkā, Śāstra Siddhānta Lesa Ṭīkā,Saṁkṣepa Śarīraka Sāra Saṁgraha, Siddhānta Tattva Bindu, Līlā Vyākhyā.

Madhusūdana Sarasvatī Madhusūdana Sarasvatī is an important author of Advaita work. He is said to belong to the village of Koṭailpalli in the Faridpur district, Bengal. His original name was Kamala Nārāyaṇa. The famous Hindu poet Tulasīdāsa was one of his intimate friends. He sincerely believed that the Advaita philosophy as propounded by Śaṅkarācāraya, and developed by later writers. He has also tried his best to establish that doctrine in his Advaita Siddhi and Siddhānta Bindu. He attained Siddhi at he advanced age of 105. His most important works are Advaita side and Siddhānta Bindu. The other important works are 1. Advaita Ratna Rakṣaṇa. 2. Sārasaṅgraha. 3. Gadārtha Dīpikā. 4. Bhāgavat Bhakti Rāsāyaṇa. 5. A Ṭīkā on Puṣpadanta's Śiva Mahimāstotra and 6. Prasthana Bheda.

Madhvarṇa Name of god Śakti.

Madhya Name of Gandharva.

Madhya Pratoli Bhaṭṭārya He was son of Parasāra Bhaṭṭārya and he was also known as Madhya Vīthī Bhaṭṭārya.

Mādhyamika A Buddhist school of thought founded and followed by Nāgārajuna of the Buddhist tradition.

Madhyandina A branch of the Vājasaneyī School connected with the Śatapatha Brāhmaṇa. It was distinguished by its own system of astronomy and owed its name for considering the moon, the commencing point of the planetary motion.

Madhyanha Name of god Śakti.

Madirā The wife of Varuṇa and the goddess of wine. These goddesses seem to have been worshipped in the 4th century B.c Kauṭilya refers to an apartment, which he calls the abode of the goddess Madirā in the center of the city. The other gods for whom such abodes were to be made were Aparājita, Apratihata, Jayanat, Vaijayanta, Śiva, and Vaiśravaṇa And The Twin Aśvins.

Madirā Varuṇa Śakti.

Madokata Mother goddess.

Mādrī A sister of the king of the Madra country and the second wife of Pāṇḍu. She Bore Him The Twins Nakula And Sahadeva.

Madusūdhana Name of Kṛṣṇa.

Māgha Famous poet and author of the Śiśupālavadha that depicts the destruction of Śuśupāla by Kṛṣṇa. In this work reference is made to Jayaditya Kāśikā Vṛtti and its commentary known as Nyāsa ascribed to Vāmana. His grandfather was Suprabhadeva who was the minister of king Varṇalatā. As Suprabhadeva was definitely alive in 625 A.D. and as Māgha is clearly stated to have been his grandson in twenty years are assigned to each namely Suprabha's son and Māgha himself then Māgha may be with some justification taken to have lived in Circa A.D. 675 or the last quarters of the 7th century A.D.

Maghava Name of a minor Buddhist god.

Māghavan A deity. A Vedic name for the generous giver of bounties to priests. As mentioned in the Ṛg Veda, to his is also the epithet *par excellence* which has been applied to Indra, the god of rain as noted therein. The epithet survived not only in the post-Vedic literature and later Saṁhitās but is occasionally seen in the inscription like the Mandasor Stone Inscription of Yaśodharman and Viṣṇuvardhana. Māghavan is depicted in this epigraph as a "deity pouring out cloud full of rain," implying that he continued to be considered a god of rain. This deity may be compared with a similar deity called Timireśvara, who was also a god of rain and drought.

Mahā-Abhayakārī Lokeśvara Name of a Buddhist deity. He is three faced and six armed and stands on a lotus. The head on the top represents that of Amitābha. He carries the sword, the flower and the rosary in the three right hands and the book, the lotus and the flower in the three left. He carries the arrow, the Utpala and the fruit in his three hands and the bow, the vajra, and the cakra in the three left. The head on the top probably represents Amitābha, but the symbols held by the hands are different. Here the gods carries the book against his breast in the two principal hands, and hold the Vajra and the rosary in the right and the Ghaṇṭā and the Tridaṇḍī in the left.

Mahā-Abhayaphaladā Lokeśvara Name of a Buddhist deity. He is three faced and six armed and stands on a lotus. The head on the top represents that of Amitābha. He carries the sword, the flower and the rosary in the three right hands and the book, the lotus and the flower in the three left. He carries the arrow, the Utpala and the fruit in his three hands and the bow, the vajra, and the cakra in the three left. The head on the top probably represents Amitābha, except he carries the Vajra, the sword and the Utpala in the three right hands and two Ghaṇṭās and the book in the three left.

Mahābala Deity belongs to Raga family.

Mahābala Deity belongs to Samaya family.

Mahā-Bhāgā Name of a goddess.

Mahā-Bhārata The great Bhāratas. The great epic poem of the Hindus, probably the longest in the world. It is divided into eighteen Parvas or books, and contains about 220000 lines. The poem has been subjected to much modification and has received numerous comparatively modern additions, but many of its legends and stories are of Vedic character and of great antiquity. They seem to have long existed in a scattered state, and to have been brought together at different times. Upon them have been founded many of the poems and drams of later days, and among them in the story of Rāma upon which the Rāmāyaṇa itself may have been based. According to Hindu authorities they were finally arranged and reduced to writing by a Brāhmaṇa. There is a good deal of mystery about this, for the poem is attributed to a divine source. The reputed author was Kṛṣṇa Dvaipāyana the Vyāsa, or arranger, of the Vedas. He is said to have taught the poem to his pupil Vaiśampāyana, who afterwards recited it at a festival to king Janamejaya. The leading subject of the poem is the Great War between the Kauravas and Pāṇḍavas, who were descendants, through Bhārata, from Puru, the great ancestor of one branch of the lunar race. The object of the great struggle was the kingdom whose capital was Hastināpura, the ruins of which are traceable fifty-seven miles north east of Delhi on an old bed of the Ganges.

Mahā-Bhāṣya A commentary by Patañjalī on the Grammar of Pāṇinī, in answer to the criticism of Katyayana.

Mahā-Bhoja See Bhoja.

Mahā-Brahmā Buddhist deity.

Mahābrāhmaṇa The authors of Bṛhasaṁhitā that discuss about the rules for making the image of Viṣṇu, Baladeva, Sāmba and Pradyumna but excludes Aniruddha. The image of Sāmba is identified in the list because Sāmba was usually identified with the sun god.

Mahācandrabimba Lokeśvara Name of a Buddhist deity. He is three faced and six armed and stands on a lotus. The head on the top represents that of Amitābha. He carries the sword, the flower and the rosary in the three right hands and the book, the lotus and the flower in the tree left. He carries the arrow, the Utpala and the fruit in his three hands and the bow, the vajra, and the cakra in the three left. The head on the top probably represents Amitābha.

Mahācīnatārā Name of a Buddhist goddess. Two Sādhanas are devoted to the worship of Mahācīnatārā and two Dhyānas, one in prose and the other in verse, describe the goddesses in precisely identical forms. She is also known in Buddhist Tantric literature as Ugratārā and the Vajrayoginī temple at Śaṅku in Nepal contains in the sanctum figure of Ugratārā. The principal image is always converted under costly garments and with costly ornaments, but when the priests began to recite the Dhyāna, we were left in no Doubt Whatever That The Image Was That of Ugratārā. This Ugratārā of the Buddhist has been incorporated by the Hindus in their pantheon under the name of Tārā and the latter count her between ten Mahāvidyā goddess. The worshipper should conceive himself who stands in the Pratyalīḍha attitude, is awe inspiring, has garland of heads hang in from the neck, is short and has a protruding belly, who has terrible looks, whose complexion is like that of the blue lotus, who is three eyed, one faced, celestial and laughs horribly, who, in an intensely pleasant mood stands on the corpse, is decked in ornaments of snakes, has red and round eyes, wears the garments of tiger-skin round her loins, is in youthful bloom is endowed with the five auspicious symbols, and has a protruding tongue, who is most terrible, appears fierce with bare canine fangs, carries the sword and the Kartri in the two right hands and the Utpala and the Kapāla in the two left, whose crown of one chignon is brown and fiery and bears the image of Akṣobhya within.

MahācīnaTārā Goddess belongs to Dveṣa family.

Mahādeva A Commentator of Kalpa Sūtras of Satyashadha Hiraṇyakeśī.

Mahā-Deva The great god A name of Śiva. One of the Rudras.

Mahā-Devī The great goddess. A name of Devī, the wife of Śiva.

Mahā-Gaṇapati The great Gaṇapati.

Mahākaccha A deity representing the ocean. Kauśilya prescribed that during droughts Indra, the Ganges, mountains and Mahākaccha Sea or ocean should be worshipped. There was a ceremonial in connection with this deity.

Mahākacchayana Founder of Therāvādin that is one of the orthodox sect of Buddhism. It had its center at Kauśāmbī and Ujjayinī.

Mahākāla A Brahmanical deity whose shrine at Ujjain was celebrated īn the Buddhist Vajrayāna pantheon the fiery Brahmanical god Mahākāḷa appears, as described in the Sādhanamālā and the Niṣpannayogāvalī in different forms, with two, four six and sixteen arms. He is made to carry different symbols; in his right hands he holds the Kartri, (small knife), rosary, drum and his left hands clasps the Kapāla, Śūla and the Vajrapāśa in the image of his six hands.

Mahākāla A name of Śiva, in his aspect as the great destroyer.

Mahākālī The great Kālī. In the Jaina pantheon this deity also appears as a Yakṣī. and is seen in more than one place. In the case of the fifth Tīrthaṅkara Sumatinātha, she appears as a Yakṣī attending on his left along with Tumburu on his right. Among the Śvetāmbaras, she is also known as Puruṣadatta and while stated on a lotus has four hands, one showing the Varada And The Rest Holding The Noose, Citrus And Goad. With The Digambaras, under the same name, her vehicle is the elephant and in her four hands she holds a discus, Vajra, fruit and one hand shows the Varada Mudrā. Her elephant is known as Gajendraga. She also appears as Vidyādevī, but her vehicle is a cuckoo and with only two hands she clasps the Vajra and a lotus. As a goddess she figures among the Śvetāmbaras and the Digambaras. With the former she has for her vehicle a human being and in her four hands she has a rosary, fruit, bell and one depicts, the Abhaya Pose. According to the Digambaras she stands on a corpse and in her four hands holds, a bow, sword, fruit and a weapon.

Mahākālī The wife of a Mahākāla.

Mahākarṇa Serpent god.

Mahā-Kāvyas Great poems. Six are classified under this title. 1.Raghu Vaṁśa, 2. Kumāra Saṁbhava, 3. Meghadūta, 4. Kirātārjunīya, 5. Śiśupāla Vadha, 6. Naiṣadha Caritra.

Mahākṣapanaka An author. He wrote the Nakārthadhvanimañjarī and the Ekasarakosa. His precise dates has not been determined. Vallabh, the author of the commentaries on the Mahākāvyas, who has been assigned to Circa A.D.925 was the grandson of Candraditya. The latter wrote a commentary on Ānandavardhana's Devīśtaka in 977 during the reign of Bhīma Gupta of Kashmir. Therefore Mahākṣapanaka must have lived prior to Valiabha and may with some justification be assigned to the 8th century. But the questions whether his Mahākṣapanaka and the Kṣapanaka associated with the earlier cannot be decided for lack of evidence.

Mahā-Lakṣmī The chief deity of the city of Kolhapura.

Mahā-Loka See Loka.

Mahāmahopādhyāya Parivrājakācārya Author who belongs to Bengal and he has written Kāmayantroddhara.

Mahāmañjubhūta Lokeśvara Name of a Buddhist deity. H e is represented with three faces and six armed and stand on a lotus. He carries the arrow, the flower and the fruit in his three right hands and the bow, the Vajra and the Cakra in the three left. The head on the top probably represent Aṃitābha, with slight difference that her the god carries the sword, the Vajra and the Kamaṇḍalu in the three right hands, and the rosary, the flower and the bell in the three left.

Mahāmañjudatta Lokeśvara Name of a Buddhist deity. He is three faced and six armed and stands on a lotus. The head on the top represents that of Amitābha. He carries the sword, the flower and the rosary in the three right hands and the book, the lotus and the flower in the tree left. He carries the arrow, the Utpala and the fruit in his three hands and the bow, the vajra, and the cakra in the three left. The head on the top probably represents Amitābha.

Mahāmantranusāriṇi Goddess belongs to Dveṣa family.

Mahāmati Mortal Budhisattva.

Mahā-Māyā See Māyā.

Mahāmayūrī Deity belongs to Samaya family.

Mahā-Mayūrī The great peacock goddess of the Pañca Rakṣā group in the Buddhist pantheon. She is an emanation of the Dhyānī Buddha Amoghasiddhi.

Mahāmyūrī Mahāmyūrī is goddess of the Pañcarakṣa group and is assigned to Amoghasiddhi in the same way as other members of the group affiliate themselves to one or the other of the Dhyānī Buddha. She is different in form when worshipped in the Pañcarakṣa Maṇḍala which will be described later Buddhist Iconography. When she bears the image of Amoghasiddhi on the crown she is three arms and yellow complexion, in which case she will hold the tail of a peacock in the right hand and display the Varada Mudrā in the left. The three faced and six armed form of Mahāmayūrī has been described in the Sādhanamālā follows. The worshipper should realize himself as Mahāmayuri, who has green complexion, six arms and three faces, each endowed with three eyes whose right and left faces respectively have blue and white colour; who shows in her three right hands the tail of a peacock, the arrow and the Varda Mudrā and similarly in the three left hands the jewel, the bow and the water-vessel on the lap. who is decked in wonderful ornaments, displays the sentiment of amour, is youthful, has the seat and radiance, of the moon, sits in the Ardhaparyaṅka attitude and bears the image of Amoghasiddhi on the crown.

Mahā-Nirvāṇa One of the principal Tantras.

Mahāpadma Name of a serpent god.

Mahāpancaraksa Name of a Buddhist god.

Mahāpaṭala Lokeśvara Name of a Buddhist deity. He is also three faced and six armed and stands on a lotus. He carries in his three right hands, the Vajra, the Visvavajra and the flower, the Ghaṇṭā and the Utpala in the Kamāṇḍalu. But he carries Ghaṇṭā, the sword and the Ratnapallava in his three right hands and the Vajra, the Ghaṇṭā and the Utpala in the three left hands.

Mahā-Phaṇa Name of a serpent god.

Mahāpratisara Mahāpratisara, is one and the first member of the Pañcaraksa Group? Her Worship Is Widely Prevalent Amongst The Tantric Buddhists, and she is represented either singly or in a maṇḍala in the company of four other Pañcarakṣa deities. She is generally yellow when worshipped independently and occasionally white when worshipped in the maṇḍala of The Five Goddess. She may be represented with four faces and eight arms, or with three faces and ten arms in accordance with the Sādhanas. But in actual representation she may have three faces and eight arms. The form with three faces and ten arms is said to bear the image of Ratnasambhava on the crown. The other yellow form may be assigned to this Dhyānī Buddha.. Mahāpratisāra has yellow complexion, three faces, each with three eyes, ten arms with the right and left faces, having blue and white colour; she carries in her five right hands the sword, the Vajra, the arrow, the Varada Mudrā and the umbrella held against her breast, and the five left hands similarly hold the bow, the banner, the jewel, the Paraśu and the conch, she bears the image of Ratnasambhava on the crown, has a blue bodice, and a red scarf, sits in the Ardhaprayaṅka or the Lalitā attitude and wears celestial ornaments and garment. The form with four faces and eighties arms will be described hereafter under the head, Pañcarakṣa Maṇḍala. But there is another form which is worshipped independently, in which case she is almost identical with the preceding one in all respects expect that she is endowed with four faces and eight arms. The principal face is yellow; the right hands the sword, the cakaras the Triśūla and the arrow, and in the four left the Paraśu, the bow the noose and the Vajra.

Mahāpratisāra Name of a Buddhist goddess. Mahāpratisāra is one and the first member of the Pañcarakṣa group. Her worship is widely prevalent amongst the Tantric Buddhists and she is represented either singly or in a Maṇḍala in the company of four other Pañcarakṣa deities. She is generally yellow when worshipped independently and occasionally white when worshipped in the Maṇḍala of the five goddesses. She may be represented with four faces and eight arms, or with three faces and ten arms in accordance with the Sādhanas. But in actual representations she may have three faces and eight arms. The form with three faces and ten arms is said to bear the image of Ratnasambhava on the crown. The Sādhana describes as "Mahāpratisāra has yellow complexion, three faces, each with three eyes, ten arms with the right and left faces having blue and white colour she caries in her five right hands the sword, the Vajra, the arrow, the Varada Mudrā and the umbrella herald against her breast, and the five left hands similarly hold the bow, the banner the jewel, the Paraśu and the conch, she bears the image of Ratnasambhava on the crown, has a blue bodice and a red scarf sits in the Rādhāparyaṅka and wears celestial ornaments and garments".

Mahāpratisāra Deity belongs to Cintāmaṇī family.

Mahāpratyangira Colour Blue Arms Six Symbols - Right Khadga, Ankara Varadhamurdā, Left Tarjanipasa, Red, Lotus Triśūla.

Mahāpratyangira Goddess belongs to Dveṣa family.

Mahā-Prlaya A total dissolution of the universe at the end of a Kalpa, when the seven lokas and their inhabitants men, saints god and Brahmā himself are annihilated. Called also Jahanaka, Kṣiti And Sanhara.

Mahā-Purāṇas The great Purāṇas the Viṣṇu and the Bhāgavata, the two great Purāṇas of the Vaiṣṇavas.

Mahā-Puruṣa The great or supreme male, the supreme spirit. A name of Viṣṇu.

Mahārajah Name of a sect, founded by Vallabhācārya.

Mahārajikas A class of inferior deities, 236 in number.

Mahā-Rāṣṭra The land of the Mahrattas..

Mahāratha The great charioteer. A prayer was offered to him in the ritual of the Aśvamedha.

Mahāratnakiriti Lokeśvara Name of a Buddhist Deity. He is three faced and six armed and stands on a lotus. He caries the fruit, and the conch in the three right hands, and show the bow, the whip and the Namaskāra Mudrā in the three left.

Mahāratnakula Lokeśvara Name of a Buddhist deity. He is three faced and six armed and stands on a lotus. The head on the top represents that of Amitābha. He carries the sword, the flower and the rosary in the three right hands and the book, the lotus and the flower in the tree left.

Mahāsahasrabhuja Lokeśvara Name of a Buddhist deity. He is one faced and two armed and sits in the Vajraparyaṅka attitude on a lotus. He exhibits the Varada pose in the right hand and holds the stem of a lotus against his breast in the left, with the difference that here the god wields the sword in his right hand and displays the Varada Mudrā in the left.

Mahāsahasrapramardani Name of a Buddhist god. The remarks made in the case of Mahāsītāvatī, an emanation of Amitābha and one of the Pañcarakṣa goddess apply to the case of Mahāmantrānusāriṇī also. This goddess is another of the Pañcarakṣa goddesses and as her colour is blue, she affiliates herself to the Dhyānī Buddha Akṣobhya. She has four armed and one faced is blue in complexion shows in her two right hands the Vajra and the Varada Mudrā and in the two left the Paraśu and the noose. She originates from the syllable "Hum" bears the image of Akṣobhya on the crown, sits on and glows like the sun.

Mahāsahasrapramardinī Deity belongs to Moha family.

Mahāsahasrasuryya Lokeśvara Name of a Buddhist deity. He is eleven faced and eight armed and stands on the lotus. The two principals' hand exhibit the Abhaya poses against the breast. The remaining hands show the rosary, the Cakra and the Varada pose in the three right hands and the flower, the bow charged with an arrow, and the vessel in the three left. This form of Loksevara is popular in Tibet.

Mahāsandryā Name of goddess Śakti.

Mahāsanghikā One of the orthodox sect of Buddhism. This sect was originated during the second council, claimed Mahākassap as its founder, had its early centre at Vaiśālī, later became more popular in a Andra and adopted Prākṛt as its sacred language. It differed from the Therāvada not only on some Vināyic rules but also on the nature of the Buddha. It deified the Buddha asserted that he was Supra Mundane so that Gautama Siddhāratha was only an apparition of the Lokottara Buddha and that Arhathood was not the fully emancipated state and therefore one should aspire for Buddhahood and not Arhathood. It is split into seven-sub sect. They were Mahāṅsanghika, Gokulika, Annattivāda, Bahuśrutīya, Chetiyavāda.

Mahāsanghikās A fore-runner of the Mahāyāna.

Mahāśaṅkhanātha Lokeśvara Name of a Buddhist deity. He is identical in all respects to Mahāsahasrabhuja Lokeśvara with the difference that the symbols carried by him are different. Here the god shows the Namaskāra Mudrā and the two Vajras in the three right hands while the three lefts carries the noose, the arrow and the Ghaṇṭā.

Mahāsarasvatī Name of a Buddhist goddess. She has white complexion and shows the Varada pose in the right hand and carries the white lotus in the left. The Dhyana describes her form in the following terms : "The worshipper should conceive himself as goddess Mahāsarasvatī who is resplendent like the autumn moon, rests on the moon over the white lotus, shows the Varada Mudrā in her right hand, and carries in the left the white lotus with as talk, who has a smiling countenance, is extremely compassionate, wears garments, decorated with white sandal flowers, whose breast is decorated with the pearl necklace, who is decked in many ornaments appears as a girl of twelve years, whose chest is uneven with half developed breasts like flower buds; and who illumines the three worlds with the immeasurable light that radiates from her body.

Mahāśāṣṭa Name of a village deity, who is also called as Aiyanar. As this name suggests that he was son of Śiva And Viṣṇu.

Mahāśāstrī Mother goddess.

Mahāsatva Name of goddess.

Mahāsena Name of goddess Lalitā.

Mahā-Sena The great captain. A name of Kārtikeya, god of war.

Mahāsītāvatī Red, āsana Ardhaparyaṅka Name of a Buddhist god. Mahāsītāvatī is four armed and one faced, of red complexion shows in her two right hands the rosary and the Varada pose and in her two left hands the goad surmounted by a Vajra and a book against the breast she originates from the syllable.

Mahāt The great intellect produced at the creation.

Mahātmya Magnanimity. A legend of a shrine.

Mahāttarī Tārā sees Green Tārā.

Mahāvāgadinī Name of Lalitā.

Mahāvājini Name Lalitā.

Mahāvajradhatu Lokeśvara Name of a Buddhist deity. He is represented with four faced and eight armed stands on a lotus. He carries in his four right hands the sword, the flag, the Vajra and the goad, while the four lefts hold the Ghaṇṭā, the conch, the flower and the Lotus, with slight difference in symbol. Here the god carries the Vajra, the bow, the Triśūla and the sword in the four right hands, and the Ghaṇṭā the arrow, the Kamaṇḍalu and the noose in the four lefts.

Mahāvajradhṛk Lokeśvara Name of a Buddhist deity. He has four faced and eight armed and stands on a lotus. He caries in his four right hands the sword, the flag, the Vajra and the goad, while the four left hold the Ghaṇṭā, the conch, the flower and the lotus, with the difference that here the god carries the sword, the Vajra the bow and the Aṅkara in the four right hands, and the flower, the Ghaṇṭā, the arrow and the noose in the four left.

Mahāvajranātha Lokeśvara Name of a Buddhist deity. He is three faced and eight armed and stands on a lotus. He carries the rosary and the noose and displays the Abhaya and Varada poses in his four right hands. The three lefts show the book, the Tridaṇḍai, and the lotus, while the empty fourth rests near the waist.

Mahāvajrapāṇī Lokeśvara Name of a Buddhist deity. He is represented with four faced and eight armed and stand on a lotus. He carries his four right hands the sword, the flag, the vajra and the goad, while the four left holds the Ghaṇṭā, the conch the flower and the lotus, with the difference that here the god carries the sword, the goad, the Gada and the rosary in the four right hands, and the Cakra, the noose, the flower and the book in the four left.

Mahāvala Name of a Buddhist god. The worshipper should realize himself as Mahāvala with one face, four arms and red complexion, whose brown hair rises upwards and is tied round by a snake, who carries in his two right hands the white staff and the chore, while the two left show the Namaskāra and the Tarjani Mudrā, who is clad in tiger skin, wear ornaments of snake, and stands in the Pratyalīḍha attitude, whose face looks terrible with bare fang, who is resplendent like the orb of the sun bears the effigy of Amitābha on the crown.

Mahāvidyā Name of Lalitā.

Mahāvīra The 24th Tīrthaṅkara of the Jainas, he was the greatest of them all. His position in the Jaina religion is supreme and undisputed, in all spheres of its history. In regard to his life Jaina works like the Pasūtras, Uttarapurāṇa, Triṣaṣṭi Śalākā, and the Vardhamāna Cartira. He was son of Siddhārtha and queen Tissala. He was born in the Khattiyakuṇḍagāmma a suburb of Vaiśālī, The Vajji capital. In Jaina iconography, he is represented with the lion symbol alluding to his spiritual heroism in the conquest of Karmas. He has two attendants, the Yakṣamātaṅga, riding an elephant, symbolizing royal power and the Yakṣī Siddhāyika, who has a lion for her vehicle in conformity with Jaina religious injunctions the images of Mahāvīra, Ṛṣabhanātha and Nemīnātha the first and twenty-second Tīrthaṅkara are to be made in the Padmāsana, enthroned on a seat with legs folded, the right placed on the left thigh and the left leg on the right thigh while the eyes are fixed on the tip of his nose. The position of the arms is not always the same. The death of Mahāvīra, which is still under controversy, but the chronological data states that he died in 527 B.C.

Mahāviśvaśuddha Lokeśvara Name of A Buddhist Deity. He is four faced and eight armed and stands on a lotus. He carries in his four right hands the sword, the flag, the Vajra and the goad, while the four lefts hold the Ghaṇṭā, the conch, the flower and the lotus.

Mahāyaśa Accompanies Buddhakapāla.

Mahā-Yogi The great ascetic. A name of Śiva

Mahā-Yuga A great Yuga consisting of 4,320,000 years.

Mahendra An epithet of Indra. One of the seven mountain ranges of India, the hills that run from Goṇḍwāna to Orissa.

Mahendra The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra Parvata. Paraśurāma retired to this mountain after Rāmacandra defeated him.

Maheśvara A name of Śiva One of the Buddhist deities in the Vajrayāna pantheon included in the Brahmā Group. He Is Described In The Nispannayogāvalī astride a bull white coloured, with matted hair, crowned by a moon. He is a to have four hands, and the two from ones he shows the Añjali pose and the other two holds Triśūla and the Kapālu.

Maheśvara Trampled by Trailokyavijaya.

Maheśvara Deity belongs to Raga family.

Maheśwar Purāṇa See Purāṇa.

Mahidasa Aitareya Author of Aitareya Araṇyaka, he is supposed to be the son of Viśālā and Tārā from a name is Aitareya is derived. This name is indeed several times quoted in the course of the work itself as a final authority, a circumstances which conclusively proves the correctness of his contribution is only 2 books on Aitareya Araṇyaka.

Mahidhara Mortal Buddhaśakti.

Mahidhara Name of Viṣṇu.

Mahimā Siddhi god.

Mahīnasa Name of Rudra.

Mahīṣa The great Asura killed by Skanda in the Mahābhārata.

Mahisasakas School of Buddhism. There were two groups, at different times, called by the same name of Mahīṣasakas and hence there is a difference between the Pāli source and Vasumitra about the chronological relation of this school with the Sarvastivādins.

Mahishmati The capital of Kartavirya, king of the Talajangahas, who had a thousand arms.

Mahodabhi An accompanies Buddhakapāla.

Mahodar Sage who lived in the Daṇḍaka forest. Mother goddess.

Mahtanka nathār Name of siddhār found in Tamil literature He was known for his medical works.

Maidyomah First disciple of Zarathushtra. He was also known as Maidhyomaongha, who is mentioned in the Avesta as one who was the first to listen to the holy word and commandments of Zoroaster.

Maithilikalyan Author of Hastimala composed during 13th century A.D. and in which Rama's courtship with Sītā is described in four acts.

Maitreya Deity belongs to Moha family.

Maitreya Buddha Name of a Buddhist god. He is now at Tuṣita heaven and he will descend to earth at the earliest, according certain Buddhist research scholars.

Maitreyī The senior wife of the sage Yajñāvalkya, whose junior wife was Katyāyani.

Maitri Ayaṇi An Upaniṣad of the Black Yajur Vēda.

Maitrya A Buddhist deity. According to the Buddhists, this further Buddha is dwelling in the Tuṣita heaven and will continue to do so till four thousand years have elapsed after the Parinibban of the Buddha. Then he descends to earth for the emancipation of all mankind'. He is represented either standing or as sitting. in the Sādhanamālā he is depicted with three faces, three eyes and four arms. His two front hands show the Vyākhyāna Mudrā Dharmacakra– the gesture shown by The Buddha while preaching his first sermon at Sārnātha, while his other right and the left hands show the Varada Mudrā and hold the Nagakesara flower.

Majjhima Pavas Name of a place where Mahāvīra died at the age of 72. It is located now at Patna district.

Makara Name of a Vāhana of Mārīcī

Makkali Gośala one of the six heretical teachers mentioned in the Samanna Phala Sutta in the Dīgha Nikāya. His surname was due to his birth in a cowshed where his mother, a slave, had been kept as a punishment as she had displeased her master. In the Bhagavati Sūtra, he is stated to have been a disciple of Mahāvīra at Nalanada, but it is highly unlikely. He was born somewhere near Srasvastī. Makkhali Gośala was the leader of the Ajivika sect. Before Gośala, there were two leaders of the sect Nanda Vaccha and Kisa Sankicca. Gośala to have been born somewhere near Śrāvastī and left home for some unknown reason and became a homeless wanderer. His career as a wandered covers about 24 yeas, of which the first six, he spent at Paniyabhūmi together with Mahāvīra. He parted company with the latter on account of doctrinal differencing went to Śrāvastī here he attained Jinahood and became, the leader of the Ajīvika sect. He died sixteen years before Mahāvīra, who predecessed the Buddha, at least by a few years. The name of this teacher is variously spelt—Makkhali Gośala in Pāli, Mankhaliputta Gośala in Ardha Māgadhī and Markali in Tamil. The Jaina tradition derives Mankhaliputta as son of Mankhali, a mendicant who carries about the picture for collecting alms. His father, Mankhali once came to Śravaṇa, and failing to obtain any other shelter, he took refuge for the rainy season in the cowshed, of a wealthy Brāhmaṇa, Gobahula, where Mankhali's wife Bhadda brought forth a son, who became known as Gośala Mankhaliputta.

Maktab A place for teaching writing; a Mohammedan school, applied now only to indigenous school.

Makula Parvata name of a hill, where Buddha is said to have passed his sixth Vassa in this mountain.

Malada Name of a place Where Sage Viśvāmitra Āśrama is located.

Malan Gujarati poet who wrote Rāmavivāha in the 15th century.

Maliki The second school that founded by Malik. It is puritanical, fierce in its dogma; severe in its morals, and those who profess it are undoubtedly the most fervent the most fanatical of believers. They represent more nearly than any other Musalmāns the ancient earnestness of the prophet's companions and the sword in their hand is ever the sword of the god.

Malisthan The name of a god formerly worshipped at Multan. The Mohammedans destroyed his idol in the tenth century A.D and again in the seventeenth.

Malūkdāsa A follower of Kabīr, who was born 1574 at Allahbad. He was kind and compassionate, and though a religious man, he lived the life of a householder.

Mālyavāna Giri Name of a hill, where Rāma resided for four months after his alliance with Sugrīva.

Mamaki Divine Buddhakṣati.

Mamaki Goddess belongs to Cintāmaṇī family.

Manal Name of a place where the hermitage of ṛṣi Vyāsa is found.

Mānasā A Hindu goddess, who is alleged to have been borrowed from the Buddhist Pantheon. She bears a strong resemblance to the Buddhist deity of Jāṅguli, who is worshipped among the Buddhist for curing snakebite. In the Brahmanical pantheon she is the sister of Vāsuki, lord of serpents, wife of Jaratkaru a sage. She is also called Vishara as she is supposed to be a destroyer of poison. The branch of a tree, a water pot or an earth snake image, generally represents her.

Mānasā Mānasā is the sister of Vāsuki, king of the snakes the wife of Jaratkāru, a sage, and begin the queen of the snakes is regarded as the protectors of men from those reptiles. Another name by which she is known is Viśahara "the destroyer of poison'. Generally offerings are made to her without any image being made, a branch of a tree, a pan of water, an earthen snake being her representative when her image is made, it is that of woman clothed with snakes, sitting on a lotus or standing upon a snake. A son founded upon the following story concludes the worship of this deity.

Mānava Dharma Śāstra The code of laws ascribed to Manu identical with Manu Saṁhitā that in its original form is not known. The present work may be belonged to 2nd or 3rd century.

Manavala Mamunigal He was born in 1370 A.D. at Sikkil Kidaram, Tamil Nadu as the son of Tigalakkidandan Tirunavirudaiya Piran Dasār Annār. He became so eminent in the history of Vaiṣṇavisṃ that he came to be called Peria jiyar, Varyogi, Varavara muni, Saumyajamatri Muni, Ramyajamatri Muni. He wrote commentaries on Śrī Vachana Bhūṣam, Tattvatrayam, Rahasyatrayam, Ācāraya Hṛdayam, Jñānāśaram, Prameyāśaram, Rāmānuja Nurraṇḍaḍai, Perialvar Tirumoli, among his works Tiruvaymoli, Nurraṇḍaḍai, Upadeśa Ratna malai, Artti Prabhandam, Yatirājaviṁśati were the famous one. His disciples were Vanamalai Rāmānuja jiyar, Paravastu Bhaṭṭar piran, Kōyil KaṇḍaḍaiAnnan, Prativadi Bhayankaram Annan, Van satagopa jiyar, Erumbi Appa, Ettur Signarachariar, Appillai, Appillian and numerous other Dvija and non-Dvija Śrī Vaiṣṇavas.

Mānavasamam Kadantha Thevar He was born at Vathikai and was one of the 49 disciples of Meikanda Thevar. He was the author of Unmai Vilakkam a short treatise contained 54 quatrians. The name of its commentator is not known.

Mānavi A Jaina Yakṣiṇī. She is so called by a Śvetāmbaras as when she is the Yakṣiṇī of the eleventh Tīrthaṅkara Sreyamsantha while her Yakṣa is Yakṣeta She rides on an elephant, and her husband is Īśvara Yakṣa. As a Jaina goddess, she too sits on a lotus, dramatizing the Mudrā and the additional rosary and the branch of tree.

Manbhāwa The name of a Vaiṣṇava sect. They are devotees of Kṛṣṇa, male and female. Their chief guru has his headquarters at Kariñja in Berar. The Manbhawas wear no tuft of the crown of their head, or moustaches, and do not led their beards grow to any length. Black is the favorite colour of their dress. Their favorite authority is Bhāgavad Gītā. They observe no festivals but the Gokulaṣṭamī and the Dattātreya. Dattareya was a sage deemed to be a portion of Viṣṇu, his father Attri having exacted this favour from the god by severe penance.

Mandākanī Name of a river, which was created by Anusūya, the wife of Ṛṣi Attri, daughter of Dakṣa, to avert the effect of a drought of ten years.

Mandākarṇī Sage, who lived in the Nandaka forest.

Maṇḍana Maṇḍana Miśra's Brahmā siddhi with the commentary of Śaṅkhapāṇī is available in manuscript, and Mahāmahopādhyāya Kuppusvami śāstri of Madras is expected soon to bring out a critical edition of this important works. Maṇḍana wrote Brahmakāṇḍa, Tarka kāṇḍa, Niyoga Kāṇḍa and Siddhi Kāṇḍa. He also wrote Bhāvanā viveka, Vidhi viveka, Vibhrama viveka and Sphoṭa siddhi. Of this Vācaspati Miśra in his Nyāya commented upon the Vidhi viveka kaṇikā and the Sphoṭa siddhi was commented upon by the son of Bhavadāsa, who had also written a commentary, called Tattva vibhāvanā on Vācaspati Miśra's Tattva bindu. The commentary on the Sphoṭa siddhi is called Gopālikā. Maṇḍana's Vibhrama viveka is a small work devoted to the discussion of the four theories of illusion.

Mandapāla Sage. He was childless, despite his austerities, and after his death he went to the abode of Yama and inquired why his desires were, in spite of his penances, not satisfied. Yama told him that because he had no son to draw him out from hell and, in order to escape from that torture he became Śāraṅgika bird and by its female had four sons.

Mandara Giri Name of a hill, where Śiva resided here after his marriage with Pārvatī.

Mandhara An accompanies Sadakṣarī.

Mandhātā Name of a place, where we can find the one of the great Liṅgas.

Maṇḍodarī The wife of Rāvaṇa and the mother of Indrajit.

Maṇḍūkeya A teacher of the Ṛg Veda. His father Indra Pramāti taught him that Veda.

Maṇḍukya One of the Upaniṣad.

Maneśvari Goddess.

Maṅgala A planetary Deity.

Manibhara Accompanies Jambhala.

Manikalya Manikapura, in the Punjab, for the Buddhist topes, where Buddha in a former birth gave his body to feed a starving tiger.

Maṇikavachakar Maṇikavachakar is one of the greatest Śaiva saints and a devotee of Lord Śiva. He is one of the four Samayacharyas, the other being Sāmbandar, Sundarar and Appar. He was born of Brāhmaṇa parents in the ancient Pāṇḍyan kingdom Madura in south India, in a place called Tiruvadavur, in the fifth century. He was also known as Vadavurar. Before he completed his sixteenth year he completely studied the Śaiva scriptures. He lived only for thirty-two years. Among his works two are prominent, Tirukkovial And Tiruvachakam. He was one of those jñānīs who proclaimed that man should like ṭo the benefit of humanity.

Māṇikyārādhya Name of a Vīraśaiva sect teacher. He is said to be one of the incarnation of Śiva.

Mañjughoṣa Name of a Buddhist God. He has golden complexion, rides the lion and is decked in all sorts of Ornaments. He is two armed and plays the Vyākhyāna Mudrā and to his left rises the lotus. He is sometimes accompanied by Yamari in the left and Sūdhanakumāra in the right. The worshipper should meditate in himself the form of Mañjughoṣa who is seated on the lion, whose colour is golden yellow, who is decked in all ornaments, whose hands are engaged informing the Vyākhyāna Mudrā, who has flower in his left side and bears the image of Kṣobhya on the crown. When represented he appears almost similar to Mañjuvara with the difference that the lotus here does not bear the book. It may also be pointed out that Mañjughoṣa should have the lotus only to his left, but Mañjuvara Māyā have it on either side bearing the book. He has golden complexion, resides on the lion and is decked in all sorts of ornaments. He is two armed and displays the Vyākhyāna Mudrā, and to his left raises the lotus. He is sometimes accompanied by Yamari in the left and Sūdhanakumāra in the right. The worshipper should meditate in himself the form of Mañjughoṣa who is seated on the lion, whose colour is golden yellow, who is decked in all ornaments, whose hands are engaged informing the Vyākhyāna Mudrā who has the Utpala in his left side and bears the image of Akṣobhya on the crown.

Mañjukumāra Name of a Buddhist god colour red, vāhana animal, faces-three, arms six, one Sādhana only in the Sādhanamālā describes him as three faced and six armed, and as riding on an animal. In his three left hands he carries the Prajñāpāramitā, the utpala and the bow. The worshipper should meditate in himself the from the Mañjumāra who is three faced and six armed whose colour is the colour of kuṅkuma whose right hand left faces have the blue and white colour, who has his seat on an animal, whose three right hands has the sword, the arrow and the varada pose, while the three left carry the Prajñāpāramitā, blue utpala and the bow, who is decked in princely ornaments and dress as be fitting the sentiment of passion he displays, wears the three cakras which are gradually decorated with various kinds of flowers.

Manjunata Faces three hands six like Mañjukumāra he is also endowed with three faces and six arms. He carries the cakra, vajra, jewel, the lotus, and the sword. These five symbols are held in five hands, but the dhyāna does not mention the symbol that should be carried in the sixth.

Mañjuśrī A Mahāyānist deity considered to be the Buddhist counterpart though a masculine one, of the Hindu goddess of learning Sarasvatī. **2** According to Svyambhu Purāṇa, he was an historical personage who the northern Buddhist as their Viśvakarmā or celestial architect esteemed introduced Buddhism into Nepal. Mañjuśrī.

Mañjuvara Name of a Buddhist God. Colour red, faces three, hands six, companion prajñā. The reason why Mañjuvajra is dealt with along eight the other emanations of the five Dhyānī Buddha's is this. In image Sādhana describing the procedure of his worship we find a woes, which means that Mañjuvajra "serves the three worlds, being created by whose of the resplendent Buddha's. Apparently referring to the group of the five Tathāgatas. The colour of his body including the principal face is red like kuṅkuma, the second face is blue, and the third is white. He has six arms, out of which the two principal ones are engaged in embracing his śakti with one hand touching her face. The remaining four hands carry the sword, and the arrow, and the bow and the utpala. His beautiful person is red like kuṅkuma, he has three faces, blue and white colour, embraces his Svāhā Prajñā with two arms of which one touches her face, carries the khaḍga, the arrow, the bow and the blue utpala sits on the moon over a double lotus in Vajrāsana, and has the radiance of the moon.

Mankanaka Gate keeper of Kuvera. **2** Sage and son of Matṛviṣṇu and Sukanyā.

Maṅkhali Father of Makkhali Gośala.

Maṅkhaliputta Name of Makkhali Gośala.

Manki-Gītā Gītā discuss about the behavior of man, in order to attain highest goal.

Manni Daughter of Peria Nāmbī and wife of Pārāśara Bhaṭṭar.

Mansoor Sūfī saints.

Mantaga paramesvara tantra The Śaiva śātra is described as Ṣaṭpadārtha and Catuṣpada and not as Tripadārtha and catuṣpada, formerly it was written by Sadā Śiva in ten million verses and Ananta summaries it in one lakh verses, which has been further summarized in 3500 verses. The six categories are pati, śakti, triparva, paśu, bodha and mantra.

Mantra A notorious nurse.

Mantra Prayer and praise embodied in the texts and metrical hymns that form the first and oldest portion of the Veda. The word means literally the instrument of conveying thought, and is usually applied to those prayers, invocations and hymns that are addressed to certain deifications of the forces of nature. The first forces deified seem to have been those manifested in the sky and air. Only a few of the hymns appear to contain the simple conception of one divine self-existent being. The hymns contain no allusion to the doctrine of transmigration of souls, nor do they afford any sanction to the prohibition of widow marriage, the encouragement of hold marriages the iron rules of castes and the interdiction of foreign travel. Nor is there in them any evidence of the use of idols. A succession of poets at different dates between 1500 and 1000 B.C probably composed the hymns. Mantras are of three classes, those of the Ṛg Veda which are metrical and meant for loud recitation; those of the Yajur Veda, which are in pose for use at sacrifices; and those of the Sam Veda, which are metrical for chanting at the Soma ceremonies. In the present day every Hindu is taught a particular Mantra by the guru of his family. Divine worship, as practiced by a layman in person and at home, consists of reciting a Mantra before the Thakur. The word is commonly met within English in its sense as a magical formula, an incantation, and a charm. One way of getting the benefit of a Mantra is to write on a Pīpal tree, then to wash the leaf in water, and drink the water.

Mantra-Mahodadhi One of the principal tantras.

Manusibuddhas Mortal Buddhas.

Manvala Mahāmuni Manavala Mahāmuni is the last of the illustrious line of Ācāryas that commenced from Nāthamuni. Brought up in an atmosphere of scholarship and devotion. He dedicated himself to the propagation of the Divya prabhandas and the philosophy expounded by Rāmānuja and so great was his reverence to the systematize of Viśiṣṭādvaita that he was known as Yatindrapravana. His works in Sanskrit and Tamil are noted for their simplicity of style and direct appeal to the reader. He has invariably furnished the source of his quotation and has not hesitated to quote from the writings of illustrious predecessors like Vedānta deśikā whom the reverently refers to as Abhiyukta. His Tamil poems like the Upadeśaratnamālā, are daily a recited by his followers on occasion of worship and from the concluding portion of all recitals of the Divya prabandha.

Mappilla The name of a numerous class of Musalamāns in Malabar and South Kanara. They are chiefly Sunnis of the Shafai School.

Māra A Buddhist deity, who is an embodiment of death. He is generally known as Death who tempted the Buddha and attempted to frighten him when he was deeply immersed in his great meditation.

Marabe A Jaina nun, who was the disciple of the Jaina guru Devendra Bhaṭṭaraka, who is recorded to have died in the orthodox Jaina fashion by Sallekhana in circa A.D. 1000.

Maramma The village goddess, she seems to correspond in some of her attributes to Durgā or Kālī, and is explained to be one of the furies attendant on that goddess. She is feared and propitiated as the source of calamity rather than loved as the bestowed of blessings. She is supposed to inflict small pox, cholera and other epidemics upon those who have incurred her wrath. Only the shedding of blood appears her, and therefore animal sacrifices are made to her.

Marapura Name of a place where Pāṇḍuśākya, the son of Buddha's uncle Amitodana became king of Kapilavastu, after the death of Śuddhodana Buddha's father.

Mariammā See Marammā.

Mārīca A demon, son of Taraka.

Mārīchi Mārīchi is better known through his descendants than from any work of his own, his most illustrious child being Kāśyapa, as a son of whom Viṣṇu came in his incarnation as a Dwarf. Amongst Kāśyapa's thirteen wives were Diti and Aditi, who by him became the mothers of gods and Daityas. There were twelve celebrated deities in a former age called Tushitas, who, on the approach of the present period of the last Manu-cakṣuṣa, said amongst themselves. The sons of Kāśyapa were Āditya, Sakra, Viṣṇu, Āryaman, Dhūtī, Tvaṣṭṛ, Pūṣaṇ, Vivasvat, Savitir, Mitra, Varuṇa, and Aṅṣa And Bhaga. In the beginning of the Kalpa, twelve gods, named Jayas, were created by Brahmā as his deputies and assistants in creation. They, lost in meditation neglected his commands, on which he declared that they should be reborn in each Manvantara, until the seventh. By his wife Diti Kāśyapa, had two sons, Hiraṇyākaśipu and Hiraṇyākṣa, whom Viṣṇu, here said to be the son of her sister Aditi, became incarnate to destroy, these mortal enemies were therefore cousins.

Mārīci A deity found in the Brahmanical, Buddhist And Jaina pantheons. The chief of the Maruts, one of the Prajāpatis and he is claimed at time to have sprung from Brahmā, the father of Kāśyapa one of the seven great sages. Jaina deity represented as she is riding on a black boar with four hands one showing the Varada Mudrā. In the Buddhist pantheon, Mārīci is a goddess considered the most important and popular among the emanations of Vairocana, whose consort she is also sometimes believed to be. Mārīci meaning ray of light is the goddess of dawn like the Brāhmaṇa. Her affinity with Sūrya cannot be doubted for like him she too derives in a chariot drawn not by seven horses but by seven pigs.

Marīci Deity belongs to Moha family.

Marisa Sage. The goddess of cholera. The Pañchbala and the Ṣaṭbala ceremonies propitiate her in the Kangra district.

Marjadi A name given to certain of the Wallabhācāryas said to be more devoted in their observance of the tenet of Puṣṭimārga than are others.

Mārkaṇḍeya A sage, the son of Mākaṇḍa and reputed author of Varāha Purāṇa and Mārkaṇḍeya Purāṇa. He was remarkable for his austerities and great sage, and is called Dīrghāyuśa 'the long lived'.

Mārkaṇḍeya Āśrama the hermitage of Mārkaṇḍeya, the sage.

Mārkaṇḍeya Purāṇa The Purāṇa alleged to have been narrated by the sage Mārkaṇḍeya and later by birds deeply versed in Vedic lore. This was in reply to the querries raised by the sage Jaiminī. This Purāṇa is characterized by the absence of religious bias and it is illustrated by several legends This Purāṇa consists of nearly 9000 verses.

Mārrai Jñāna Sāmbandhar Marrai Jñāna Sāmbandhar a Vellala of Triukalanchery was a disciple of Arul Nanthi. He belonged to the line of Parasāra Muniver and mastered the Māras. Hence his name, he wrote the Śivatharumothram, in twelve sections counting in all twelve hundred stanzas. He initiated his pupil Umpathi Śivācāriar, who did not scruple to feed on the leaving of his guru into the mysteries on his religion and gave him regular lessons from his work. He has been credited with the authorship of Śaiva Samaya Nerri in three parts, dealing with the qualifications of the master and disciple and with some miscellaneous things.

Mārtaṇḍa Name of sun god. It means the descendant of Mṛtaṇḍa.

Mārttaṇḍa Sun god. It is derived from Mṛttaṇḍa, whom Aditi, the wife of Kāśyapa brought forth.

Martya-Mukha Human faced. Any being in which the figures of a man and animal are combined.

Mārutī The son of Añjalī, a female monkey and the wind. As a loyal servant of Rāma he crossed the ocean and in the Laṅkā found Sītā. He was extremely powerful and every celibate and one without death. Rāma being greatly delighted taught him the knowledge of Brahma.

Maruts The Marts occupy a prominent place in the Ṛg Veda, thirty-three hymns being addressed to them alone, seven of them with Indra, and one each to them with Agni And Pūṣaṇa. The Maruts are several times called singers. While singing they made the sun to shine, and while blowing their pipe they cleft the mountain. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Lake that is adored found in the region of wind god. The name is probably derived from the root mar, "to shine" thus meaning the shining ones.

Maruts In one Passage in the Ṛg Veda, these gods are said to be one hundred and eighty in number, in another text as twenty seven is the number given, while in the Purāṇas they are said to be forty nine. In the Vedas they are called the sons of Rudra. They are the companions of Indra, at times they worship him, and thus acknowledge his superiority, at other they seem to assert their inherent power, and remind Indra of the aid they have given him. The word Maruts was taken from Ma rodiḥ (weep not) used by Indra, when trying to quiet, them, and they became subordinate deities—the associate of the wielder of the thunderbolt.

Marutta A descendant of Manu Vaivasvata.

Masjid A Muhammadan church. The first Masjid was built on the spot where Muhammad's camel of its own accord stopped on his arrival at Medīnā after his flight from Mecca.

Maskīndāsa He was son of Dādu, and follower of his father's principle.

Mātā The mother, a name applied to various goddess most often to Devī or Durgā, but also to the mother earth, and to the personified energy or wife of any god. But the Mātā is often of earlier date than the arrival of the Āryans in India.

Mātāli Charioteer of Indra.

Mātaṅga A sage represented in the Rāmāyaṇa whose hermitage was near the Ṛṣyaśṛṅga mountain, which was visited by Rāma Daśaratha. Mātaṅga in Jaina pantheons is deified as a minor deity, a Yakṣa attending on Tīrthaṅkara. He is a Yakṣa attending with its feminine counterpart Śānti, according to the Śvetāmbaras, and Varanandi and Kālī, according to the Digamabara, on the seventh Tīrthaṅkara, Suparsvanatha. He is also the Yakṣa spirit attending on the twenty-fourth Tīrthankara Mahāvīra, along with Siddhayikā. As the attendant of Mahāvīra, the Śvetāmbaras and the Digambaras depict him as a Yakṣa with two hands, riding on an elephant. According to the Śvetāmbaras he holds a mongoose and a citrus in his two hands while from the Digambara, point of view he shows the varada mudra with one hand and carries a citrus with the other. His head is crowned with a Dharma cakra as symbol.

Mataṅga Name of a sage.

Mātarī An aerial spirit, alluded to in the Ṛg Veda, as creating fire for Bhṛgus.

Mātarīswān An aerial being who is represented in the Ṛg Veda as bringing down Agni for the Bhṛgus. He is very intimately connected with Agni. His name is thrice applied to Agni.Matriswan brought the Agni from the sky; the eagle wrested the other from the rock. In the after saṁhitās and Brāhmaṇas, and the subsequent literature Mātarīswān became a designation of wind. This translation is based on the passage of Ṛg Veda, where it is said "Agni, when as Matariswan he was formed in his mother, became the swift flight of wind". Mātarīswān, who brings fire from the heaven to the earth, has been compared to the Greek Prometheus. He was probably a personification of the Agni who descends to the earth in the form of lightning.

Mathurākavai A wealthy landlord bred Mathurākavai he was native of Tirukkalur up. His natural proclivities, directed him to visit foreign places, and he went to Aydohyā. He visited all the Viṣṇu temples on his way and took his home. On his homeward journey, he received anew by the grace of Nammalavar the olden contributions to the Prabandham unhappily preyed upon by white ants without a relic. He ṣang only songs in praise of Nammalwar.

Mathurānātha Name of Kṛṣṇa.

Mātki Another name for Math.

Mātṛ Mother. This is noted first in the Ṛg Veda and later also. The cult of seven mothers became familiar subsequently. These mothers were Brāhmī, Maheśvarī, Aindrī, Varāhī, Kauberī and Kaumārī.

Mātṛkās The Purāṇas and the Āgamas give various stories in regard to the birth of the Mātraks. The Suprabhedāgama relates that Brahmā created the seven Mātrakas for the purpose of killing Nirṛta. The Mārkaṇḍeya Purāṇa narrates that these were born from Brahmā, Viṣṇu, Śiva, Skanda and Indra just at the time of killing Śumba and Niśumba or and Caṇḍa and Muṇḍa. The seven goddesses of the Bhoyis are described as Dartu, Kudra, Kudri, Dang, Pakalī, Kudraṣini, Pacheria and Hasewar.

Mātṛs The institution of the mothers very interesting. The number of theaters enumerated is seven, eight, nine and fourteen. The names Brāhmī, Maheśvarī, Kaumārī, Vaiṣṇavī, Aindrī, Varāhī are almost common to all the lists. The

Varāha Purāṇa describes the eight Matṛs as Yogīśvarī, Maheśvarī, Vaiṣṇavī, Indrājī, Kaumārī, Brāhmī svayambhu, Yamadaṇahari, Anasūya and Varāhī. The Brahmāṇḍa Purāṇa adds Mahālakṣī as the eighth mother. Some lists give nine names Navasiṁhī, Cāmuṇḍa, Varāhī, Vāruṇī, Lakṣmī, Kālī, Kapālī, Kurukulya and Indrāṇī. The Skanda Purāṇa gives names of fourteen goddess Siddhāmbikā, Krodamātā, Kapālī, Tārā, Suvarṇā, Trilokaterī, Bhaneśvarī, Carcikā, Ekavīrā, Yogeśvarī, Caṇḍikā, Traipura, Bhūtāmbikā and Harasiddhi.

Matsya The fish, the name of the first principal Avatāra of Viṣṇu. See Avatāra.

Matsya Viṣṇu became a fish in order to kill a demon called Hayagrīva who intended to steal away the Vedas from Brahmadeva when he sleep at the end of the Kalpa.

Matsya Purāṇa One of the major Purāṇas. It is claimed to have been narrated by Viṣṇu in his Matsya incarnation to Manu. It comprises nearly 15000 couplets. It is strongly derivative, its main sources being the Mahābhārata, Agni, Viṣṇu and Padma Purāṇas.

Matsyendranātha The founder of the Kamphaṭi Yogis, whose cult has survived to this day in certain parts of India.

Maulānā A learned Musalmān, a teacher, a doctor, in the Marāṭhā countries.

Maulisnana Name of city, which was given by Rāmacadra to Lakṣmaṇa's Son Candraketu.

Mauneyas A class of Gandharavas. They were the sons of Kāśyapa and were claimed to be sixty million in number.

Max Müller Max Müller Friedrich, philologist was born on 6th December 1828 at Deccan, where his father William Müller, lyrical poet was dual literary. He studied at Deccan, devoting himself to Sanskrit and his translation of the Hitopadent appeared in 1814. In Paris he began at the instigation of Burnouf, to prepare an edition of the Ṛg Veda, coming to England in 1840. He has written East, comparative mythology, History of Sanskrit literature, Science and religion, Origin and Growth of religion, Vedānta philosophy, Sacred Books of the East and Psychological religion.

Maya An architect and craftsman of the demons, the demonical counterpart of the divine artificer Viśvakarmā. He was the son of Vajra Kāma and the father of Mandodarī, the wife of Rāvaṇa. His residence was situated in the Devagiri Mountain.

Māyā The daughter of the Śākya Añjanā of Devadaha And Yaśodharā, the daughter of Jayasena. She was the mother of the Buddha. She gave birth to the Buddha standing and holding on the Sala tree, and seven days later expired. The Mahāyāna god. He is depicted with four faces and four hands in which he carries the skull, arrow, the magic want and a bow. He has the auspicious marks, wearing a torque around his neck and bracelets on his wrists. He has three eyes in each head and wears a human skin. He is represented as dancing the Tāṇḍava and the four cardinal points of the lotus, the deities guard throne.

Maya It was some Buddhist philosophers who preached that the world was unreal. Their opinions were condemned as heretical. No orthodox Vedic school ever supported the theory of illusionism, according to which nothing really exists outside our minds.

Maya deva Author and son of Saṅgameśvara. He is well versed in the knowledge of Śivadvaita, and he is a Ṣaṭsthala Brahmāvādi. Anubhava Sūtra forms the second part of Śiva Siddhānta tantra, which is complete in two parts. The first part is Viśeṣārtha Prakāśaka Anubhava Sūtra is written by Maya deva, it is evident form the colophons of Anubhava Sūtra.

Māyā-Devī Wife of the demon Sāmbara. She brought up Pradyumna, the son of Kṛṣṇa, and subsequently married him. Pradyumna is represented as being a revived embodiment of Kāma; the god of love and in accordance with this legend Māyāvatī is identified with his wife Rati, the Hindu Venus.

Māyājalakrama Avalokiteśvara Faces five, hands twelve, āsana pratyalīḍha, colour blue. As the sādhana for the worship of this particular form Avalokitesvara has been restored from the Malajala Tantra, this peculiar name has been given to the deity. This is the only fierce form of Lokeśvara known to the Indian Buddhists, though fiercer forms are also to be met with in the Tibetan Buddhist Iconography. The worshippers should conceive himself as Ārya Avalokiteśvara, who has blue colour, whose stands in the pratyalīḍha attitude on the orb of the sun who is five faced, three eyed, twelve armed, with the two right faces of white and red colour, and two left of yellow and green colour, who carries in his right hands the Ḍamaru, Khaṭvaṅga, Goad, noose, vajra and the arrow and in the left hands the raised index finger, the Kapla, the red lotus, jewel, cakra and the bow, whose faces look terrible with bare fangs, who is endowed with the six auspicious ornaments, whose person is embellished by the garlands of heads, who is nude and appears beautiful in all limbs.

Māyājalakrama Kurukullā Name of a Buddhist goddess. The form of Kurukullā bearing the effigies of the five Dhyānī Buddhas on the crown is called Māyājalakrama Kurukullā as the Sādhana is said to have been restored from the now lost Māyājala Tantra by the Tantri Author Kṛṣṇācārya. Several form of Kurukullā has already been described under the female emanation of Amitābha. The six-armed variety only emanates from the combination of five Dhyānī Buddha. In accordance with the Sādhana she sits in the Vajraparyaṅka attitude, on the sun over the red lotus of eight petals. She has a red complexion, is clad in red garments, exhibits the Trailokyavijaya Mudrā in the first pair of hands, show the Abhaya Mudrā and the sprout of a white Kunda flower in the second, and the rosary and the Kamaṇḍalu in the third, bears the images of the five Dhyānī Buddha on the crown and sits on the back of Takṣaka.

Māyājalaramakrodha Lokeśvara Name of a Buddhist god. He presents a very fierce appearance with five faces terrible with protruding teeth, and eyes rolling in anger. His hairs rise up wars like flames of fire. He stands in the Pratyalīḍha attitude and wears the tiger skin. He has twelve arms, out of which the six rights carry the sword, the Vajra, the goad, the noose, the Triśūla and the arrow. The six lefts have the shield, the cakra, the jewel, the deer skin, the Kapāla and the Tarjani with the noose.

Māyāvada School Māyāvāda School, which respect to the soul which is refuted by the Siddhāntin is the one held by a school which maintains that through the soul is like god, omnipresent and all-pervasive and cognizes all things at one and the same time, yet that pure intelligence of this perfect soul has been screened and spoiled by its contact with the impure products of Māyā. As a result of this deleterious connection with the dark Māyā, that school asserts, the Erst while all pervasive soul has been forced to undergo the five avasthas and revolve in the cycle of births and deaths.

Mayīdeva Author of Anubhava Sūtra.

Mayu Bleaker bellowed. The Kinnaras are called Mayus.

Mayūra He was composer of poem Sūryaśataka, in honour of God Sūrya. He may be probably the father in law of Bāṇabhaṭṭa.

Mayūraja Author of Udattararāghava of 8th century A.D. this book is yet to be published.

Mazdayasnism The correct name of religion established by Zoroaster, and the word Mazdayasnism means worship of Mazada or the lord.

Medhātiti Name of a Kaṇva who was a Vedic Ṛṣi. There is a legend in one of the Upaniṣads that Indra in the form of a ram carried him up to heaven, because the god had been pleased with his austerities.

Medinī The earth.

Megbavāhana King and disciple of Jarāsandha.

Meghamālin An asura who attacked the twenty-third Tīrthaṅkara Pārśāvanatha.

Meghanadari Meghanadari's great work Naya-Dyu-Mani. He was the son of Atreyanātha and his mother's name was Adhvaranāyīkā. He had three brothers, Hastyadrinātha Varadarat and Rāma Miśra. This Varanadrisa should not be confused with Daśartha's grandson, who was of Vādhula Gotra. Meghanadari's other works are Bhāva-Prabodha and Mumukṣu-Paya-Saṁgraha

Meghanadari Meghanadari, son of Atreyanātha Sūrī, seems to be one of the earliest members of the Rāmānuja school. He wrote at least two books Naya prakāśikā and Naya-dhyu-mani.

Meghanadri He perhaps belonged to the 12th century, and was a pupil of Rāmānuja. He was the son of Atreyanatha Sūrī. He wrote a commentary on the Śrībhāṣya. One of his brothers was Rāma Miśra.

Meghanana Name of god Vigneśvara.

Megharatha The father of the fifth Tīrthaṅkara Sumatinātha and his mother were Maṅgalā.

Mekhalā In Buddhist legend this city is known as the place where Sumana Buddha was born and there he preached his first sermon to Sarana and Bhavitatta.

Melnattu Tolappar Disciple of Bhaṭṭarpiran.

Menakā Nymph.

Menakā A heavenly damsel. She interrupted the austerities of Vishvamitra who was attracted towards her and from her Śakuntalā was born.

Menāka Son of Himālaya and brother of Pārvatī.

Merusavarṇas Mind born sons of a daughter Dkasa by himself and the three deities Brahmā, Dharma and Rudra to whom she was offered by Dakṣa on mount Meru. Dakṣa married Savarṇa the daughter of the ocean, at the end of a long and rigid penance. By her he had ten sons called Pracetās, all well versed in the military lore.

Mesari A name given in Gujarat to Wanias who are not Jains but Vaiṣṇavas.

Meykaṇḍadeva Meykaṇḍadeva, the most famous author of the Tamil translations of the Sanskrit work Śiva Jñānabodha belonged to Tiruvenneyllur near the South Arcat district. There is an inscription in the 16th century of the Chola king, which records a fight of land to an image set up by Meykaṇḍa. This fixes the date of Meykaṇa, the disciple of Paranjoti muni to about the middle of the 13th century. Hayvadanarao after a long discussion come to the view that Meyakaṇḍa actually lived 1235 A.D.

Mihira Name of sun god. It means who waters the earth.

Milagalvan He was a disciple of Rāmānuja and was a Simhāsanadīpati.

Mīmāṁsā The word Mīmāṁsā originally denotes merely speculation in general, it occurs frequently in the sense in the Brāhmaṇas and only became a technical expression later, as is probably the case also with Vedānta, a word first occurring in the later Upaniṣads, in the tenth book of the Taittiriya Araṇyaka, Kaṭhakopaniṣad, Muṇḍakopaniṣad. In the Mahābhāṣya, Mīmāṁsaka according to Kaiyyaṭa is to be taken in the sense of Mīmāṁsādhite, and as the term also occurs there in a contradiction to aukhika, it might, in point of fact, refer to the subject of the Pūrva Mīmāṁsā. Still the proper word here for one especially devoted to such studies would rather seem to be yājñika.

Minijika (Mas.) and Minijika (Fem.) Two beings that according to the Mahābhārata sprang from the seed of Rudra, which was split upon a mountain.

Miśrāgamas name of an Āgama and they were eight in number. The eight

Miśrāgamas deal with Śrīvidyā also and are hence the mixed path. The names of these Āgamas are Chandrakalā; Jyotiśvatī, Kalānidhi, Kulārṇava, Kuleśvarī, Bhuvaneśvarī, Bārhaspatya, Durvāsamata.

Miśraka Name of a lake, where Vyāsa mixed all the Tīrthas.

Mithilā A city, the capital of Videha.

Mitra Probably connected with the Persian Mitra. A form of the sun. In the Vedas he is generally associated with Varuṇa, he being the ruler of the day and Varuṇa the ruler of the night. In the Atharvana Veda Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night. Just as Vedic Mitra is associated with Varuṇa, The Avestic Mitra is closely associated with Ahura Mazadā, the Iranian successor of Asura Varuṇa. The etymology of the name is uncertain, but it means friend even in the Ṛg Veda. The Avestic Mitra is also regarded as the guardian of faithfulness. Mitra therefore seems to have been the sun god in his aspect as a benevolent power of nature.

Mitra Ruler of day.

Mitra Saha a king called also Kalmaṣa-Pada.

Mitravīṇā The daughter of Jayasena, king of Avanti. Kṛṣṇa carried her away from her Svayamvara and married her. She was one of the eight chief wives of Kṛṣṇa.

Mitravīrya A cowry –bearer of the fifth tīrthaṅaka.

Mobed A priest of the Parsis; he is family priest, and perform ceremonies.

Moggaliputta Tissa There a Buddhist savant. He was the president of the Third council.

Moha Dhyānī Buddha. The originator of the Moha family is Virocana, who is white in colour and shows the Dharmacakra mudra. His recantation symbol is a pair of discus, and his vehicle is a pair of dragons. His place is in the center of the universe and is mostly represented in a stūpa. He is sometimes assigned a place between Akṣobhya in the east and Ratnasambhava in the south. His Śakti is Vajrādhatviśvarī and his Bodhisattva is Sāmantabhadra. A large number of deities belong to this family. Among them the following deserve mention Mārīci, Uṣṇīśavijaya, Sitatapatra-Aparājita, Maitreya, and Rūpavajra.

Mojaghanjavala Lokeśvara Name of a Buddhist deity. He has five faces and twelve arms. The head on the top probably represent Amitābha. He stands in the Alīḍha attitude, wears the tiger skin, and the garland of heads, but his faces do not present a fearful appearance. The six right hands carry the Tridandi, the Khatvanga, the jewel, the Khaḍga, the Vajra, and the rosary and the six left the noose, the Kapāla, Theutpala, the fruit, the Cakra and the lotus.

Mongoose A characteristic symbol of Jambhala.

Mortal Bodhisattvas Their respective Mortal Buddhas and their Śaktis brought them into existence. They are : Mahāmatī; Ratnadhara; Ākāśagaṅgā: Sakamaṅgala; Dharmadhara; Ānanda. The names of Yaśodhara and Ānanda are familiar names, the former being the name of Śākyasiṁha's wife and the latter, that of his most favourite disciple.

Mosque A Muhammadan church.

Mṛḍa Name of god Śiva.

Mṛgāvatī Name of a god.

Mṛgendrāgama Name of an Āgama. The Mṛgendrāgam has often been quoted in the Sarvadarśana saṁgraha. This work is said to be a subsidiary part of Kāmikāgama, supposed to be one of the oldest of the Āgamas, and has been referred to in the Suta saṁhitā, which is regarded as a work of the 6th century. The Mṛgendrāgama opens the discussion of how the old Vedic forms of worship became superseded by the Śaiva cult. It was pointed out that the Vedic deities were not concrete substantial objects, but their reality consisted of the mantras with which they were welcomed and worshiped, and consequently Vedic worship cannot be regarded as a concrete form of worship existing in time and space. But devotion to Śiva may be regarded as definite and concrete form of worship, which could, therefore, superseded the Vedic practices. In the second chapter of the work, Śiva is described as being devoid of all impurities. He is omniscient and the instrumental agent of all things.

Mirada Name of a place where Buddha preached his first sermon after the attainment of Buddhahood at Bodagaya.

Mṛtyu Death. A name of Yama, the god of the dead.

Mṛtyuñjaya Name of god Śiva.

Mṛtyuvamcama Tārā Name of Buddhist goddess a variety of White Tārā. The god white Tārā also called Śītātārā. The-distinguishing feature of Aṣṭamahābhaya Tārā is that she sits in the Ṛdhaparyanka attitude and is surrounded by the goddess, originating from the ten syllables of the Tārā Mantra identical with the principal figure in appearance. As regards Mṛtyuvañcana Tārā the only distinctive feature of this goddess is that she bears a wheel on her breast. She is absolutely unattended and sits in the Vajraparyaṅka.

Muchukund He was much fatigued on account of his assisting the gods in their battles and the God insisted on his taking rest. He asked for a boon of the gods for a secluded place to sleep in and that the man who tried to awaken him should met with death as soon as his eyes fell on him while he himself should have a darśan of Viṣṇu. Kṛṣṇa cleverly caused Kālyavan to disturb his sleep and by him he was burned trashes.

Muchukunda In the Purāṇas, son of Mandhātrī and called 'king of men'. He rendered assistance to the gods in their wars with the demons and he asked and obtained as a reward the boon of a long uninterrupted sleep.

Mudadeva Teacher who belongs to Siddharāmeśvara family. He was a great teacher and ha d a son named Siddhanātha, who wrote a book, called Śiva Siddhānta Nirṇaya counting the purport of the Āgamas.

Mudaliyandan He was one of the 74 Simhāsanādhīpatis. His other names are Vādhula Deśikān, Śrī Vaiṣṇava daśan and Dāśarathī. Rāmānuja had twos sisters Bhūmī and Kamala. Bhumi married Ananta Dikshitar of Purushamaṅgalam and their son was Dāśarathi more commonly known as Mudaliyandavan. He was originally a Vadama and followed Yajur Veda and belonged to Vadhula gotra. The other sister of Rāmānuja was the mother of Varada Viṣṇu Ācārya, also known as Nadadur Alvan. He was considered to be an incarnation of Bhārata. His major achievement were to have installed an image of Rāmānuja at Śrīperumbudur and to have instituted worship for him. His chief work was the Rahasyatraya. He lived for 105 years. His son was Kandadai Alvan.

Mudgala A Vedic Ṛṣi from whom the Maudgalaya Brāhmaṇa sprang.

Mudrini Name of goddess Lalitā.

Muhammad The founder of a new religions which is named as Islām. He was born in Mecca 570 A.D. of his early life we know little, except that he was left an orphan while still a child, and that at the age of 25 he, by his business capacity, attracted the notice of Khadija a widow of some wealth, whom he married. He was about forty when he began his religious work. The story of his call by the appearance of an angel to him on Mount Hira, whither he had withdrawn for prayer and meditation is of doubtful historicity. He was no doubt distressed by the religious backwardness of his people. The old Arab religion had lost its power that nothing higher had taken its place, though some superficial knowledge of Judaism and Christianity had penetrated into Arabia. Muhammad seems to have aimed at a revival of religion based on recognition of the generous bounty of Allāh and man's consequent duty of worship, and generosity towards the poor. His knowledge of Christianity and Judaism was to begin with not great, and his earliest preaching was a kind of natural religion. Gradually, however, he acquired considerable knowledge of these religions, and accepted and made use of ideas derived from them, particularly those connected with the resurrection, judgment and future life current in popular Christianity. He did not at first attack idolatry, but soon found himself compelled to combat it. This Roused The Hostility of The Meccan, for Meccan influence in Arabia depended upon the local sanctuary, the Kā'bā, and the pilgrimage, which drew tribe's man together from all parts of the country. Muhammad himself was protected from drastic measures by his connation with one of the leading clans in Mecca and the operation of the law of blood-wit. But his followers suffered severely. Finally he resolved to leave Mecca, and after some negation he removed to Medina. This is the Hijra, the beginning of the Moselm era. He proved himself a politic and far seeing statesman, and in the next ten years he consolidated his position and before his death in 632 had become the paramount power in Arabia. The aim of all his policy, however, was the establishment of the religion of the one god, Allāh. Islām is the name given by him to the religion, which he founded. It means surrender, acceptance of the revelation and commands of God, and is set forth as the basis of all true religion. The personal name of God is Allāh.

Muhammad an A follower of Muhammad.

Muharram Sacred, unlawful, prohibited, the first month of the Musalmān year, in which was prohibited. Also the name of the great Shiah mourning held on the first ten days of this month in commemoration of the death of Husain, the third Imām, at Karbalā A.H. 61. Passion plays represent in the events of the fatal day, Husain going forth to fight his taking leave of his children, his sister's prediction of disaster, and finally the bringing home of his headless body are acted at this season. Processions also are made through the streets with implicit. The Sunnis, in ridicule of the other sect, turn the mourning into a farce, but they observe the tenth day as sacred in commemoration of the creation of Adam And Eve.

Mūka A Dānava, son of Upasunda. He assumed the form of a wild boar, in order to kill Arjuna, but was himself.

Mūkha liṅgeśvara Teacher who belongs to Vīra Śaiva sect. The script Vīra Śaiva guru paramparā was able to trace out the name of his name.

Mukhāgni "Fiery faced." Spirits with faces of fire perhaps, meteors.

Muktayi Teacher who belongs to Vīra Śaiva sect and student of Allama.

Mukuṇḍa Deity belongs to Raga family.

Mukuṇḍarāja A great Vedic scholar.

Mullā A learned Musalmān.

Muṇḍa Bald. An appellation of Ketu. Name of a demon slain by Durgā.

Muṇḍaka Name of an Upaniṣad.

Muni A holy sage, a pious and learned person, endowed with more or less of divine nature. **2** An Amitābha god.

Muni viśuddha Author of book Atmasamarpana. In this work, he was able to trace out 28 names of Yogācāryas (Śiva's incarnation) He was able to summaries the main items of self control, Yama, from the Pāśupata śāstra which are more or less of the same nature, as the measures of self-control as found in the Yogaśāstra introduced by Patañjali.

Muraitha Name of a deity.

Muraja Deity belongs to Samaya family.

Muralīdhara Muralīdhara, the pupil of Viṭṭhala, wrote a commentary on Vallabha's Bhāṣya called the Bhāṣya-Ṭīkā also the 1. Paratattvanjana, 2. Bhakti Cintāmaṇī. 3. Bhagavannamadarpaṇa. 4. Bhagavannāma Vaibhāva.

Muralidhara Disciple of Viṭṭhala wrote a commentary on Vallabha's Bhāṣya called the Bhāṣya-ṭīkā, also the Paratattvajana, Bhakti cintāmaṇī, Bhagavannāma - darpaṇa, Bhagavannāma-Vaibhāva.

Murari An appellation of Kṛṣṇa.

Murlīdhar Name of Kṛṣṇa.

Murśīd A teacher spiritual guides, a member of the higher order in a brotherhood of Fakīrs.

Mūsala The pestle-shaped club carried by Balarāma.

Musalmān A follower of Islām. According to religion, Musalmāns are divided into Sunnis and Shiahs, besides a few minor sects. The division dates from the death o Muhammada through the leadership of both parties was for a short time united in the hands of Ali, who was fourth Ḳhalifā of the Sunnis and first Imām of the Shiahas.

Muslim The common names of all whom profess Islām.

Mussundee The name of a subdivision of the Sikhs who were opposed to Govind, the last Guru, and with whom he forbade his followers to have any intercourse.

Mutazala The names of an independent Muhammadan school, an offshoot of the Shiahs, and founded by Wasil Bin Ata, contemporary of Abu Hanifa. The Mutazalas maintain that the divine ordinances which regular human conducts are the fruits of individual and collective development, and that the law has always grown with the growth of the human mind. They are called also Ahl-ul-Lltizal.

Mutt It is place where eminent personalities have discussion of their religious idealogy. In the Vaiṣṇavism the following mutts were important. See other details.

N

Nabhanediṣṭha A son of Manu, who, while he was living as a Brahmacārī, was deprived of his in hesitance, by his father according to the Yajur-Veda by his brothers according to the Aitareya Brāhmaṇa. It is related that his father Manu divided his paternal property among all his sons excluding Nabha but the latter did not harbor any vengeance on his father or his brothers. He took to a very serious study of the scriptures in which he became so proficient, that by means of it, he acquired considerable wealth and he also attained a status equivalent to that of the other learned sage of his day. But he was generous enough to impact his knowledge to others and his fame reached such a pitch that he was commemorated in a hymn in the Ṛg Veda.

Naciketās In the Taittirīya Brāhmaṇa he is called the son of Vajaśravasa while in the Kaṭha Upaniṣad he is known as the offspring of Aruṇi Auddālakī.

Nadadur Ammal He was the chief disciple and successor of Engal Alvan in the Vadakali line. He was the grandson of a nephew of Rāmānuja. He was also called Vatsya varada. He belonged to Śrīvatsa gotra. Though his father Devarāja Perumal was competent enough to teach him he preferred to place his son under Engal Alvan. His eminent disciple was Atreya Rāmānuja, the maternal uncle of Vedānta Deśikā.

Naduvil Tiruvidi Pillai Bhaṭṭar Disciple of Parāśara Bhaṭṭar.

Nāga The serpent gods minor deities and were superior to men. In Buddhist legend they have been represented as the protectors of the Buddha's Law. The sacred book Prajñāpāramitā is alleged to have been placed under Nāga for protection by Gautama himself till in the second century A.D.

Nāgabhūṣaṇa Snake adorned, a title of Śiva.

Nāgacandra Nāgacandra who lived towards the close of 11th century and early part of the 12th century. He has two important works on his credit. They were Mallīnātha Purāṇa and Rāmacandra Carita Purāṇa. The second of which popular known as Pampā Rāmāyaṇa, is the earliest Rāmāyaṇa in Kannada, following the tradition of the Jaina writer Vimala Sūrī's Prākrit work Paumacariyu.

Nāgakesara Name of a flower carried by Matireya.

Nāgamātā Mother of serpent.

Nāgārjuna The famous Buddhist Nāgārjuna, as we have it now, remodeled Nāgārjuna the Suśruta Saṁhitā. The annotators Dalvana and Vagbhaṭṭa, confirm the face also. The orginal work is known as Vṛddha Suśruta. Nāgārjuna preserved a little of the orginal poetical work.

Nāgasena A Buddhist scholar.

Nagendras A group of demi-gods of Jaina mythology.

Naigama A collection of words peculiar of the Vedasdaivatā—a words relating to deities and sacrifices. These are mere lists of words, and are of themselves of he may have found them ready to his hand. The real Nirukta the valuable portion of the work is Yāska's commentary, which follows. In this he explains the meaning of words, enters into etymological investigations, and quotes passages of the Vedas in illustration. These are valuable from their acknowledge antiquity, and as being the oldest known examples of Vedic gloss. They also throw a light upon the scientific and religious condition of their times, but the extreme brevity of their style makes them obscure and difficult to understand.

Nainār Ācārya He was the son of Vedānta Deśikā and was born at Kāñcīpuram. He was the disciple of his father. He was also known as Kumāra Varadācārya and Kumāra Vedāntācārya. Ḥe wrote the Ācārya Maṅgalam, Anirvacanīya kaṇḍanam, and Virodha parihāram.

Nainar Acchan Pillai He was son of Periavacchan Pillai, he was his father's disciple too. He was the master of Vādīkesari Alagīya Manavala Dāsar, Parakāla Dāsar. His sons were Keśavācārya and Garuḍācārya. Keśavācārya was a disciple of Periavacchan Pillai. He and his brother Garuḍācārya also were disciples of Ilambilisai Pillai. Ilambilisai on his part was a disciple of Vaṅgīpurattacchi and seems to have written a Guruparamparaprabhavam. Vansatagopa jiyar was a disciple of Garuḍācārya. Keśavācārya's sons Śrīnivāsācārya had his Pañcha saṁskāras from his uncle Garuḍācārya. Vansatagopa jiyar was his disciple also. This Vansatagopa jiyar was a non-dīvija Vaiṣṇava and had for his disciple Śrīman Nārāyaṇ jiyar, Yatirāja jiyar and Acchi Tirveṅkaṭācārya. Śrīman Nārāyaṇa jiyar the disciples of Vansatagopa jiyar, was the author of the Saṁskruta Rahsyatrayam, Tiruvaradana kramama, Smṛti Ratnākaram. Panrakusa jiyar a disciple of Śrīman Nārāyaṇa jiyar was the Ācārya of one Śrīnivāsa jiyar whose disciple was Ahobila jiyar. Parakāla jiyar, a disciple of Periavacchan Pillai as also of Nainar Acchan Pillai, wrote a commentary on the Ācārya Hṛdayam.

Nairātma Goddess belongs to Dveśa family.

Nairātma Buddhist deity, the feminine form of Śūnya the consort of Heṛuka. The worshipper should conceive himself as Nairātma who stands in the ardhaparyaṅka in a dancing attitude on the moon over the breast of a corpse, is blue in complexion, has brown hair rising upwards and bears the image of Akṣobhya on the crown, whose face looks terrible with bare fangs and protruding tongue, who carries the Kartri in the right hand and bears the Kapāla and the Khaṭvāṅga in the left, whose three eyes are red and round, and who is endowed with the five auspicious symbols. The word Nairātma means having no soul, and is another name for Śūnya in which the Bodhisattva merges when the Nirvāṇa has been attained.

Nairrata A deity, appearing in the Brāhmaṇical, Buddhist and Jaina pantheons. In the Brāhmaṇical pantheon he is the lord of the south-western quarters, the chief of the demons. His wife is supposed to be Kālikā. He rides on a human being, wielding the mace and the javelin He is also described as having in his two hands a sword and a shield, and riding on an ass, causing terror to the fields, demons and all evil spirits. In the Buddhist sphere he is depicted as Nairṛti, called the lord of demons, with blue in colour, ride on corpse and in his two hands holding a sword and stick. In Jaina he is the Dikpāla protecting the south-west as in the Brāhmaṇical pantheon. According to Śvetāmbaras, he rides on a corpse is draped in a tiger's skin wielding in his two hands a club and a bow, while in the Digambaras he represent him as riding a bear but carrying the same weapons.

Nairṛti A Brāhmaṇical goddess. This is another name of the deity Jyeṣṭhā, the eldest sister of Lakṣmī mentioned in the Padmottarakhaṇḍa. She is potpourri as dark, with pendulant lips, medallion breasts and a huge stomach. She holds lotuses in both her hands. She is extremely fond of blood and on her banner are two crows. Her hair is curly and patronymic in the Vasika Bandha fashion.

Naka-Rāja-Prabhu Name of a teacher who was well versed in Anubhava Sūtra of Māyī-Devī, based on Śaivāgama. He was well versed in Vīra Śaiva rites and customs of religion. He was son of Boopa Nāth.

Nakkirar Tamil poet. He was the revered president of the third Tamil sangam its, leading and central light and obtained divine grace. A full account of Nakkiar will be found in Tiruvillaydal Purāṇam. Nothing more of him as a man is known than that he was the son of a Kaṇakayan or school master of Madura, that he was a conch shell cutter and a Brahmin. His son was Kiravikoṭṭanar the two important works of Naikkar, the critic poet, are the first and seventh idylls, called respectively Thirumurgua attupadi and Nedul nal vadai. Thiru muruga attuppadi which consists of 317 verse Nakkirar gratefully recounts his own escape by God's grace from the mountain cave in which a dragan had shut him up with 999 other objects of prey, and tells poets who may wish to obtain salvation at his hands where he found in all his splendor.

Nakra A divine chorister Huhu by name. Through his curse of a Ṛṣī he had become crocodile, but along with Gajendra was saved by Viṣṇu.

Nala The king of the country of Niṣadha, the son of Vīrasena and the husband of Damayantī. He was very handsome truthful and an expert in the knowledge of horses. His brother Puṣkara won from him in gambling all his royal fortune and drove him into the forest. One night Nala abandoned his wife in the forest in the hope that she would go and live with her parents and not suffer with him. She first went to King Chedī, then to her father when he came to know of her where about. Nala then took refuge with king Ṛtuparṇa of Ayodhyā. When Damayantī knew it she invited Ṛtuparṇa to Kuṇḍinpur to the choosing of her husband a second time and Nala accompanied him as his charioteer. Nala and Damayantī recognized each other and again lived together. From Ṛtuparṇa Nala learnt the art of gambling and then won back his kingdom from Puṣkara.

Nala Monkey chiefs, son of Viśvakarmā. He paid very good contribution in the Rāmāyaṇa war.

Nalaiyardivya prabhandam Four thousand songs composed by 12 Aḷvars that later on compiled by Nāthamuni. This came to be regarded by the Tamil Vaiṣṇavas as sacred as the Vedas. Nāthamuni was a contemporary of Nāmbī Anḍār Nāmbī and he was inspired by the latter do like service to the Vaiṣṇva hymns. See other details for the works.

Nalam tigal Nārāyaṇa jiyar Disciple of Parāśara Bhaṭṭar.

Nalur Acchan Pillai Son of Nalu Pillai.

Nalur Pillai Disciple of Iyunni Mādhavar. He wrote commentaries on Peria Tirumoli and Perialvar Tirumoli.

Naluran Disciple of Kurttalvan.

Nāmasaṅgīti Paṇḍit Amṛtānanada's Dharmakośasamgraha gives the description of a very interesting god, who goes by the name of Nāmasaṅgīti, and thus enables us to identify his images which are scattered about in Nepal. He describe him as a Buddha, but from the description and illustration given it would appear that he cannot be a Buddha but a Bodhisattva, for among other things we cannot except to find magical instrument, the Khaṭvāṅga as also the destructive weapon like the hand of any Buddha. "He is one faced, white in colour has eyes in meditation smiling countenance, the crown of chignon and various ornaments, is decked in the six auspicious ornaments, and twelve armed. He exhibits in the first pair of right and left hands the two Abhaya Mudrās against the breast, and in the second pair the Njali Mudrā over the crown. The third right hand carries the sword on the double lotus. The fourth pair exhibits the Tarpaṇa Mudrās, the fifth pair shows the Mudrā of sprinkling nectar form the vessel, and the sixth pair exhibits the Smādhi Mudrā on which is the vessel, the left hand carries Khaṭvāṅga surmounted by the Vajra, and he sits in the meditative pose on the lotus.

Nāmasaṅgīti Mañjuśrī A variety of Mañjuśrī.

Nāmaśivaya Tambiran Nāmaśivaya Tambiran commentator of Vīṇā Venba that consists of 13 quatrains and deals with Māyā. The poem contains a number of philosophical paradoxes and brings into prominence how Śaiva Siddhānta reconciles our various difficulties.

Namāzgah A place of prayer, the part of a mosque where the prayers are said.

Nāmbī andar Nāmbī Nāmbī andar Nāmbī of Thiru Narayur in Chola Nadu was the Tamil Vyāsa who compiled the Śaiva hymns and grouped them in to eleven Thiru Murals. The last ten Pathikams of the last collections were his own. His Thiru Thondar Thiru Anthathi formed the basis of Peria Purāṇam. He was a Brāhmaṇai pupil of Polla Pillayar. His ten poems are Thiru Irattai Manimalai; Koil Thirup Panniar Virttam; Thiru Thondar Thiru Anthathi; Thiru Jñāna Sambandhar; Thiru Mummanik Kovai; Thiru Ula Malai; Thiru Kalambakam; Thiru Thokai; Thiru Navakkarasarthiru Ekathnamali.

Nāmbī Eru Tiruvudaiya Dāsar He was a contemporary of Parāśara Bhaṭṭar. He is supposed to have belonged to the Nadar community. When Bhaṭṭar was informed of his demise the former was startled and he said he has gone to the sacred world to converse with the Śrīvaishavasa.

Namīnātha The 21st Tīrthaṅkara of Jains. According to the Jaina Uttara Purāṇa, he was the son of a Kṣatriya in Bengal where he was the king of Mithilā, which according to some was Mathurā and his queen was Vaprā.

Nammalwar He was also known as Satagopan and belongs to Vellala by caste. He was born at Tirukkurukuti, called at present Alwarthirunakari on the banks of the river Tamiraparani. He was also known as Parankusar. His parents were Kari and Uthavan Mankai. The child neither sucked nor cried and yet was alive and growing. His parents left him in the local temple, when he took his seat under a tamarind tree as a yogi. He had written Tiruvirthuam, Tiruasirium, Peria tiru anthathi and Tiruvao moli giving the essence of the four Vedas. The first number 100, the second 7, the third 87, and the last 1000 stanzas in 100 pathikam. In all of them, he addresses Viṣṇu as a humble petitioner to free his soul from the dirty prison and show the way of salvation. Nammalvar have made the largest contribution of 1351 and 1296 respectively, that is 2467 stanzas, more than half the work on the Nalayaira divya prabandam.

Nampillai He was a disciple of Nanjyar. He was originally called Nambur Varadarājar. He was also known as Lokācāryar and Tirukkali kanri dasar. Nampillai's favourite disciple was Pinpalagiya permal jiyar. He has the unique reputation of having taught great men like Vadakkuttiruvidi Pillai and Periavacchan Pillai. He wrote Sarartta sangraham and Rahasya trayam. He wrote an elaborate commentary on Tiruvaymoli. The commentary was of 100000 padis on the analogy of the Mahābhārata is one of the masterpiece work of him.

Nānaka The first spiritual preceptor of the Sikhs. He was born in 1469 at Talwaṇḍī, Nankānā Sāheb, not far from Lahore. He is reputed to have been divinely inspired from his childhood and he made it his purpose in life to see that his fellow men were prevented from taking the wrong path through the devotion to the supreme Lord. He spent the last part of his life at Kartārpur, where he lived as a peasant and preceptor, practicing the religion that he preached. He was succeeded by his great disciple Bhāī Lehṇa renamed Guru Aṅgad.

Nānakśāhī A follower of Nānak Śāh, a Sikh.

Nanda The half-brother of Buddha. Aśvaghoṣa recorded a tradition that the Buddha did not believe either in the gods or worship or personal deification's. **2** The chief of Gokul. He was a great friend of Vasudeva. His wife was Yaśodā. He brought up the brothers Balarāma and Kṛṣṇa from their infancy.

Nandā Devī A name of a Durgā from the cowherd Nanda, her foster father. She is propitiated under this name in the Himalayas Mountain.

Nanda Miśra Nanda Miśra who was disciple of Baladeva and author of commentary on Rūpa Gosvāmī's Stavamālā.

Nanda vaccha Leader of Ajīva sect.

Nanda Vachchha Founder of Ajīvika sect, which is a non-Buddhist, non-Jaina heretical sect. His sect that acquired the strength under the guidance of Makkhali Gośala.

Nandanar Śaiva Saint.

Nandī A vehicle of Śiva. The bull of Śiva. The son of the wish cow. His form is that of a human being except the head, which is that of a monkey. He has short arms.

Nandī tīrtha Surname of Mādhava.

Nandīga A Yakṣa. According to both the Śvetāmbara and Digambara texts the Jaina Yakṣa Bhṛkuṭī is also known as Nandīga, implying his moving on Śiva's bull.

Nandīni The cow of Vasiṣṭha.

Nandīsandhyākaranandī Sandhyākara He is also known as Kālikāla Vālmīki. He is known as the author of Kāvya Rāmāyaṇa also called Kaliyuga Rāmāyaṇa, which consists of four cantos and was written after the Rāghavapāṇḍavīya, in double intruder. If read in one way it narrates the story of Rāmapāladeva and if it is read from another way, it reveals the tale of the epic Rāmāyaṇa. He was born at Vṛhadvatu, affiliated to Pauṇḍravardhanpura in Varendrī Māldā, and he was son of Prajāpatinandī, depicted as the Karaṇyanam Agrani, who was the minister for war and peace.

Nandīśvara The lord of Nandī. This is one of the names of Śiva. In the Rāmāyaṇa, he is represented as a monkey faced dwarf and a dispels of Mahādeva.

Nandīvṛkṣa The tree under which the sixteen Tīrthaṅkara, Śāntinātha attained the supreme knowledge. In Jaina and Buddhist mythology several of these sages have been represented as having attained supreme knowledge under different types of trees.

Nanjiar Rāmānuja disciple and he was successor of Vedāntī Mādhavadāsa

Nanjiyar He was born at Tirunārāyaṇapuram in Mysore. He was known as Mādhava but after his assumption of holy orders he came to be called Nanjiyar. He was a disciple of Bhaṭṭār and guru of Nam Pillai. Originally he was an Advaitin and called the Vedāntī. According to the Upadeśa Ratna malai, Nanjiyar wrote the commentary 9000 and he wrote commentaries on different parts of Nalayiram hymns. He is said to have once given hundred different meanings for the Tiruvaymoli hymns, which is taken to be an index of his prodigious scholarship.

Nara An epithet of Arjuna.

Nārada A Ṛṣi to whom some hymns of the Ṛg Veda is ascribed. He is one of the Prajāpatis, and also one of the seven great Ṛṣis. The Ṛg Veda describes him as of the Kaṇva family. He was one of the seven sons produced by the will of Brahmadeva. He performed the song service of Hari and his favorite musical instrument was the Vīṇā. He was very fond of picking quarrels. He had access to the three worlds via the heaven, the mortal world and the nether regions. Another authority states that he sprang from the forehead of Brahmā, and the

Viṣṇu Purāṇa makes him a son of Kāśyapa and one of Dakṣa's daughters. Nārada was also one of the great writers upon law. His textbook called Nāradīya Dharma Śāstra has been translated into English by Jolly.

Nārada Purāṇa Where Nārada has described the duties, which were observed in the Bṛhat Kalpa, which is called Nāradīya having 250000 stanzas. But the only copy that Wilson analyses contained more than 3000 stanzas. There is another work called the Bṛhaṇa, but this extends only to 3500 verses. These Pīranhas says Wilson bear no conformity to the definition of a Purāṇa, both are secretarial and modern compilation, intended to support the doctrine of Bhagti in Viṣṇu. They are modern compositions possibly even of so late a date as the sixteenth or seventeenth century. One of them refers to the killers of cows, and contemns of the gods, meaning no doubt, the Mohammadas, so that the passage would seem to have been written after India was in their hands.

Nāradapāñcarātra A ritualistic works of the Vaiṣṇavas. K.M. Banerjea that is not a published work has printed it in the Bibliotheca India.

Nāradatta The Śvetāmbara Yakṣiṇi and wife of the Yakṣa Varuṇa, both of whom are attendants of the 20th Tīrthaṅkara Munisuvrata.

Narahari An important disciple of Viṣṇusvāmin.

Narahari tīrtha Disciple of Mādhava and he wrote a ṭippaṇī on the Brahma sūtra bhāṣya of Mādhava.

Narahari Tīrtha Narahari Tīrtha, who is said to have been a personal disciple of Mādhava held the pontificate from 1204 to 1213, and he wrote a ṭippaṇī on the Brahma Sūtra Bhāṣya.

Narak Hell, a place of torment for souls. Manu enumerates 21 Narakas. They are supposed to be situated below the Pātālas. The Buddhist Narakas are 136 in number, and are situated in the inferior of the earth. Under neither system is the Naraka a place of permanent residence. After a due measure of punishment there the soul has to return to earth with a new body.

Naraka The Brāhmaṇical hell.

Narakantirava Śāstrī Narakantira Śāstrī who was a well-versed scholar in Vedānta as well as Tarka and Alaṅkāra Śāstras. He was the professor of Tarka and Ạlaṅkāra in the Veṅkaṭeśvara Pāṭhaśālā, Tirupati.

Narakantirava Śāstrī He was well versed in Vedānata as well as Tarka and Alaṅkāra Śāstras. He was the professor of Tārka and Alaṁkāra in the Veṅkateśvara Sanksrit pāṭhaśālā of Tirupati. He has written a god Ṭīkā on Vyāsa, Tātparya nirṇaya of Annayya Dīkṣita.

Nara-Nārāyaṇa A name applied to Kṛṣṇa and Arjuna.

Narasiṁh one of the Saptamātṛkās.

Narasiṁha An avatāra of Viṣṇu in the form of Lion. The fourth principal avatāra of Viṣṇu, in form he was half man and half lion, hence his name Narasiṁha. He killed Hiraṇyakaśipu, and protected Prahlād. See Avatāra.

Nārāyaṇa The son of Nara, the original man, and other identified or coupled with Nara. **2** The creator Brahmā, who according to Manu, was so called because the waters were his first Ayana or place of motion. The name is found for the first time in the Śatapatha Brāhmaṇa. The names commonly used applied to Viṣṇu, and is that under which he was first worshipped.

Nārāyaṇa He was son of Kṛṣṇajit, a grandson of Śrīpati. He was author of Sāṅkhāyana Gṛhya, but when he made commented the Āśvalāyana Śrauta Sūtra calls himself in the introduction a son of Narasiṁha, just as Nārāyaṇa, the commentator of the Uttara Naiṣadhīya who lived five hundred years ago. When he lived is still uncertain, but we may have some probability assign him to the 16th century. He was son of Narasubha who calls himself as Gārgya and commentator of Āśvalāyana srauta Sūtra. He was son of Divākara and commentator of Āśvalāyana Gṛhya.

Nārāyaṇa He was the son of Divākara and commentator of Āśvalāyana Gṛhya. The Āśvalāyana Gṛhya, which has been edited by Stenzler with the translation in German language.

Nārāyaṇa He was the son of Narasubha who calls himself as Gargya and commentator of Āśvalāyana Śrautra sūtra.

Nārāyaṇa He was son of Kṛṣṇajit, a grandson of Śrīpathi. He was author of Sāṅkhyāyana gṛhya, but when he made commented the Āśvalāyana Śrauta sūtra calls himself in the introduction, a son of Narasihṁa, just as Nārāyaṇa, the commentator of the Uttara Naiṣadhīya who lived five hundred years ago. When he lived is still uncertain, but we may have some probability as sign him to the sixteenth century. According to his won statements he was native of Malayadeśa.

Nārāyaṇa Dāsa Surname of Terkalvan.

Nārāyaṇa tīrtha Tīrtha Nārāyaṇa or Nārāyaṇa Tīrtha as he is called was an Andhra Brahmin. He was born in the village in Guntur district in 17th century. His father's name was Nīlakaṇṭha Śāstrī. He composed Śrī Kṛṣṇa Taraṅgiṇī, which literally means the river of the sports of Kṛṣṇa. It, consists of 12 cantos.

Nārāyaṇa Tīrtha Nārāyaṇa Tīrtha who was the disciple of Rāmagovinda Tīratha. He has written 2 works on Advaita namely 1 Vedānta Vibhāvana Ṭīkā and 2 Siddhānta Bindu Ṭīkā. His other works are commentaries. They are Udayana's Kusumāñjali; Raghunātha's Dīdhiti; Viśwanātha's Bhāṣāpariccheda; Sāṅkhyatattva Kaumudisāṅkhya Kārikā; Yoga Candrikā; Yoga Sūtra Vṛtti; Bhakti Candrikā; Bhakthadhikaraṇa; Vedasuti Ṭīkā. This Nārāyaṇa Tīrtha is different from Nārāyaṇa Tīrtha. The author of Kṛṣṇa Līlā Tārāṇgiṅ and Bhaṭṭaparibhasha. He was initiated into Saṁnyāsa by Śivarāmatīrtha. He seems to have lived during the 18th century. He was also the author of a Vārttika on Brahma Sūtra Śāṅkara Bhāṣya. He was also the Guru of Brahmāṇanda Sarasvatī.

Nārāyaṇa Tīrtha Tīrtha Nārāyaṇa or Nārāyaṇa Tīrtha, as he is called was an Andhra Brahmin. He was born in the village in Guntur district in the 11th century. His father's name was Nīlakaṇṭha Śāstrī. He composed Śrī Kṛṣṇa Taraṅgiṇī that literally means the river of the sports of Kṛṣṇa. It consists of 12 cantos. **2** Nārāyaṇa tīrtha was the disciple of Rāmagovinda tīrtha. He has written 2 works namely Vedānta vibhāvana ṭīkā and Siddhānta Bindu ṭīkā. His other works are commentaries on Udayana's Kusumāñjalī. Raghunātha's Didhīti, Viśvanātha's Bhāṣāpariccheda Sāṅkhyattattva kaumudī, Sāṅkhya kārikā, Yoga candrikā, Yoga sūtra vṛtti, Bhakti candrikā, a commentary on Śāṇḍilya's Bhakti sūtras, Bhaktyadhikaraṇa with commentary and Vedastuti ṭīkā. This Nārāyaṇa Tīrtha is different from Nārāyaṇa tīrtha, the author of Kṛṣṇa Līlā Taraṅgaṇī and Bhaṭṭaparibhāṣā. He was initiated into Saṁnyāsa by Śivarāmatīrtha. He seems to have lived during the 18th century. He was also the author of Vārttika on Brahma sūtra Śāṅkara Bhāṣya. He was also the guru of Brahmānanda Sarasvatī.

Nārāyaṇabhaṭṭa He was the son of Bhaṭṭa Ratnākara who is called, as Bhaṭṭa Nārāyaṇa. He was the author of Atharvopaniṣads, which was published in the Bibi-Ind in 1872 edited by Rāmāyaṇa Tarkaratna.

Nārāyaṇāśrami Nārāyaṇaśrami was the disciple of Rāmānanda Sarasvati. He has written commentaries on Praṣa, Brahmavidyā, Kṣurikā, Culikā, Atharvaśiras, Atharvaśikhā, Garbha, Maha, Brahma, Prāṇagnihotra, Nādabindu, Brahmabindu, Amṛtabindu, Dhyānabindu, Thejobindu, Yoga śikhā, Yogatattva, Nīla Rudra, Kālagnirudra, Aruṇi, Nāryāna and Paramahaṁsaupaniṣads. His commentaries are all based on Advaitic doctrine of Gauḍapadācārya and Śaṅkarācārya.

Narsingh Another form of Narsinh. Especially women worship him under this name in Kangra.

Narsinh The form Viṣṇu took in his fourth Avatāra to destroy the demon Hiraṇyakaśipu who had obtained the boon from Brahmā that he should be slain neither by man nor by animal.

Nāsatya one of the celestial twins the Aśvins and is not generally applicable to them in the plural as maintained by Dowson.

Nāthamuni Raṅganātha Muni was a native of Vipranārāyaṇapuram. The last Alvars is said to be the teacher of the first Ācāryas. He is said to have been a Yogī who lived for about 500 years and passed away about 920 A.D. Nāthamuni seems to have initiated also the collection of other hymns by the Alwars. He was well versed both in Sanskrit and Tamil and Siddhānta accept of Yoga. He seems to have composed a work on Logic Nyāyatattva and a work on

Yoga Yogarahasya. His name Raṅganātha Muni, which was short-listed as Nātha Muni, which stands still in the Vaiṣṇava circle.

Nāthism Nāthism derived its inspiration from the Vajrayāna and 84 Siddhas. The propounds of the Nātha school Hinduized the teachings of the Buddhist Tantras. Actually Tantrikism proved to be a great synthesizing force and the synthesis of Śaivism and Buddhism is best reflected in the Nātha sect. The Nāthas were originally nine in number. Sometimes they are included in the list of the eighty-four Siddhas of the Buddhists, though it will be a mistake to believe that the Nātha School was substantially the same as the Tantrika Buddhism. During the middle of the 7th century Nāthism became popular through the teachings and mystic songs of the eighty four siddhas.

Nāthumuni Raṅganātha Muni was a native of Vipranārāyaṇapuram. The last alvars is said to be the teacher of the first ācārya (Nāthamuni which is the contraction of the full name Raṅganātha muni). He is said to have been a yogi who lived for about 500 years and passed away about 920 A.D. Nāthamuni seems to have initiated also the collection of other hymns by the Aḷvars. He was well versed both in Sanskrit and Tamil and Siddha adopt in Yoga. He seems to have composed a work on Logic Nyāyatattva and a work on Yoga yogarahasya.

Naṭikā A suburb of Vaiśāli, where the Jñātrika Kṣatriyas resided; to this clan belonged Mahāvīra, the last Tīrthaṅkara of the Jaina.

Nāṭyadarpaṇa A work on dramaturgy. This book was written by Rāmacandra and Guṇacandra and is divided into four chapters. Rāmacandra was a play wright who wrote several dramas, but about Guṇacándra little is known excepting that he was a disciple of Hemacandra who figures of largely in Merutataṅga's Prabandhacintāmaṇī.

Navadvipa Nadia, the birthplace of Chaitanya, the last incarnation of Viṣṇu, according to the Vaiṣṇavas. Chaitanya was born in Śaka 1047 corresponding to 1485 A.D. and he disappeared at Puri in Śaka 1455 corresponding to 1533 A.D. He was son of a Vaidika Brāhmaṇa, at the age of 24 he was persuaded by Advaita to become a mendicant to forsake his wife, and go to Benares, he taught his followers to think upon Hari and call out his name, to renounce a secular wife to eat with all those who are Vaiṣṇvas and allow widows to marry. The Gossains are his successors.

Nava-Gandhāra Kāṇḍara, where the begging pot of Buddha (the four bowls given him by the four guardian deities after he had attained Buddhahood, and which he caused to appear as a single bowl) was removed from Kaniṣka's Dagoba at Peshāwar, the true Gandhāra. The alms bowl was given by Buddha to the Lichchhavis and was kept at Vaiśāli, whence it was carried off by Kaniṣka, in 2nd century A.D.

Navagraha Nine planets. According to the Brāhmaṇical concepts they were Sūrya, Candra, Maṅgala, Budha, Bṛhaspati, Śukra, Śani, Rāhu and Ketu. According to Jaina who follows the Brāhmaṇical traditions. In the Buddhist pantheon they were known as Āditya, Candra, Maṅgala, Budha, Bṛhaspati, Śukra, Śani, Rāhu and Ketu. ***Ravi*** see Sūrya. Through as Sūrya he is daily worshipped as Ravi he is only worshipped at the grater festivals. The Jyotiṣa tattva, a great work on astrology, says that if a person is born under the planet Ravi, he will possess an anxious mind, be subject to disease and other sufferings, be an exile, a prisoners and suffer the loss of wife, children and property **2 *Candra*** see Moon. If a person be born under the planet Soma he will have many friends, will posses elephants, horses and palanquins, be honourable and powerful, will live on excellent food, and rest on superb couches. A race of kings are said to be the descendants of Soma by his wife Rohiṇī who are called the children of the moon. **3 *Maṅgala*** It is represented as a red man with four arms; riding on a sheep he wears a red necklace and clothes of the same colour. If a person be born under the planet Maṅgala, he will be full of anxious thoughts, wounded with offensive weapons, imprisoned, oppressed with fear of robbers, fire, and will lose his lands and good name. This deity is identical with Kārtikeya 4. ***Budha*** Budhavāra, was the son of Soma by Tārā, the wife of Bṛhaspati, the preceptor of the gods. At his birth, on the confession of his mother that he was Soma's son, her husband reduced her to ashes. Brahmā afterwards raised her to life, and being purified by the fire, her husband received her back, Samudra, incensed at his son for the great him, but owing to his sister Lakṣmī's influence, part moon when three days old, and through her intercession with Pārvatī, he was restored to heaven, by being placed on Śiva's forehead, who, thus ornamented, went to a feast of the gods. Bṛhaspati on seeing Candra again in heaven was greatly incensed but was appeased on Brahmā's declaring that the lascivious god should be excluded from heaven and placed among the stars, and that the sin which had obscured his glory should remain for ever. If a person be born under the planet Buddha he will be fortunate, obtain an excellent wife. 5. ***Bṛhaspati*** Bṛhaspati was the preceptor of the gods, and is regarded as identical with Agni, almost the same epithets being applied to both in the Vedic hymns. In later times he is said to be born under this planet; he will be endowed with an amiable disposition, possess palaces, gardens, lands and be rich in money and corn. He will possess much religious merit and have all his wishes gratified. 6. ***Śukra*** Śukra son of Bhṛgu. He was the preceptor and the priest of the demons, and blind in one eye. 7. ***Śani*** Śani is said to be the son of Sūrya and Chhāyā, the servant whom his wife Savarṇa substituted for herself; or according to other accounts, he sprang from Balarāma and Revatī. He is represented as a black man, clothed in black garments, riding on a vulture with four arms. 8 & 9. ***Rāhu and Ketu*** He was the son of Bṛhaspati and Sinhikā. He is described as a black man, riding on a lion. Rāhu was originally in asura who took his present form at the churing of the sea. As the gods and demons churned Sūrya and Candra, who were sitting together, hinted to Viṣṇu, when the Amṛta appeared, that one of the demons had tasted it. Viṣṇu immediately cut off the head of the offender, but as he had drunk of the water of life, neither head nor trunk could perish. The head taking the name of Rāhu and the trunk that of Ketu, were placed in heaven as the ascending and descending nodes, and leave was granted, as a means of revenge on Sūrya and Candra, that on certain occasions Rāhu should approach these gods and render them unclean, so that their bodies at these time become thin and thick.

Navaita A class of Musalmans, Sunnis of the Shafai School, said to have been driven from Arabia in the 8th century. They were formerly known as Naiatas.

Navamisiṁha Navamisiṁha also known as Ādyanandana who introduces himself in the beginning of his Tantra Cintāmaṇī as the minister of king Bhūpālendra, who is stated to have been a man of learning and piety. He has written two Tantric works, they were Tantra Cintāmaṇī and the Kulamukti Kallolini.

Navanita Gaṇapati A form of Gaṇapati.

Navar A priest of lower grade among the Pārsīs.

Navjoti A ceremonial function celebrated by Zoroastrianistic follower. Before the age of seven and fifteen this ceremony is performed. The sacred thread and the Sudra or white linen shirt, which are both emblems of purity, are put on the boy or girl. This corresponds to the Upanyanam ceremony of the Hindus. Navjoti means new birth. This ceremony is the initiation of a boy or girl into Zoroastrianism. The sacred thread is worn round the waist and goes round it three times signifying pure thoughts, pure words and pure deeds incumbent of the wearer. The thread is made of seventh two threads of lamb's wool. The seventy threads represents the seventh two chapters of the Yāsna. He, who wears the thread must be prepared to fight against the evil.

Nayanmāras Śavia saints of the Tamil country. They were 63 in number and were, after the Jaina Tīrthaṅkaras, worshipped in the Tamil Nadu.

Nembutsu Name of a Buddhist sect found in China.

Neminātha The 22nd Tīrthaṅkara of the Jainas. He was the son of Samudravijaya and Śivadevī. He is claimed to have been a cousin of Kṛṣṇa and Baladeva.

Nemīnāth The name of the 22nd Jin of the Jains; he is also called Ariṣṭa Nemī or the perfect Nemī and Nemīrājarṣi, the Ṛṣi king Nemī.

Nichiren Name of a Buddhist sect found in China.

Nidagha A Brāhmaṇa, son of Pulastya, who dwelt at Vīra Nāgara, a large handsome city on the banks of the Devīka river. He was a disciple of the sage Ṛbhu, and when Ṛbhu went to visit his disciple, Nidagha entertained him reverentially. Ṛṣi instructed him in divine knowledge, until he learned to behold all things as the same with himself, and perfect in holy knowledge, obtained final liberation.

Nidāna-Sūtra An old work upon the meters of the Vedas.

Nidhi A Treasure. Nine treasures belonging to the god Kubera. Each of them is personified or has a guardian spirit that is an object of worship among the Tantrikas. The nature of these Nidhis is not clearly understood.

Nidrā Sleep. Sometimes said to be a female form of Brahmā, at others to have been produced at the churning of the ocean.

Nigantha Dhamma In the age of Mahāvīra Jainism was known as Nigantha Dhamma. It was called as such because it laid great stress on non-possession and on renunciation of the house, which was considered. A knot. It is also known by the general name Śramaṇa Dharma, a term that was applied to all non-Brāhmaṇical sects.

Nighaṇṭu A glossary, especially of synonyms and obsolute and obscure Vedic terms. There was at least one work of this kind before the days of Yāska.

Nigliva Name of a place, which is identified by Dr. Führer with Kapilavastu, as the birthplace of Buddha.

Nihnavas Name of a sect established by Mahāvīra's disciple. The name of this sect is specified only in the Nemīcandra's commentary on the Uttaradhayanan.

Nīla Blue. **2** Son of Agni. **3** A Pandava warrior killed by Aśvathāman. **4** Name of monkey an ally of Rāma. **5** A mountain range.

Nīla The chief is said to have sprung from Agni and is described in the Rāmāyaṇa, as he held a post of honour as the leader of a division of the army, and his special work appears to have been to provide sentries, and generally to guard the forces of Sugrīva from the sudden attacks of the enemy. As the son of Agni he was able to see clearly, and by his watchfulness rendered good service.

Nīla kaṇṭha Blue throat. An epithet of Śiva.

Nīladaṇḍa Deity belongs to Raga family.

Nīladevī Goddess, consort of Viṣṇu.

Nīlakaṇṭha He was the author of number of Purāṇa and Tantra work that are not so well known. We are told that his great grand father, Mayurevara, earned for the family the surname Śaiva. Nīlakaṇṭha does not mention his date, but on the basis of the reference he make to the authors and works, it would appear that Nīlakaṇṭha flourished not earlier than the middle of the 18th century. About half a dozen works of Nīlakaṇṭha are known. Of these, the commentaries on Devī Bhāgavata and the Kātyāyani Tantra and his Śaktitattva Vimarśinī and Kīmakalārahasya deal with Śaktism. **2** Nīlakaṇṭha is a synonymous names of Śiva, given to him on account of his having swallowed the deadly poison, produced at the churning of the ocean by the devas and dānavas, under instructions from the creator, in order to obtain divine nectar. Name of a Buddhist god. one Sadhāna only is devoted to the worship of this form of Lokeśvara which is almost the same as that of Mitabha, whom he bears on his head, with the difference that here the former wears the sacred thread, and bears the effigy of his sire on head. The worshipper should conceive himself as the god Nīlakaṇṭha, whose complexion is yellow, who wears the crown of chignon decorated with the crescent, on whose head is to be noticed the effigy of Amitābha, who sits in the Vajraparyaṅka attitude on a red lotus, on which is spread the skin of a black deer; who exhibits the Samādhi Mudrā with his two hands carrying the Kapāla filled with a variety of gems, whose sacred thread consists of the deer skin, who wears the tiger skin and bears no ornaments whose throat shows the blue pill, on either side of whom and looking towards him are to be seen two cobras with jewels on their hoods, and with tails entwined with each other.

Nīlakaṇṭha Lokeśvara Name of a Buddhist deity. He is one faced and two armed, and sits on a lotus in the Vajraparyaṅka attitude. He carries the bowl of gems in his two hands arranged in the Samādhi Mudrā.

Nīlakaṇṭha Marathi He was author of number of Purāṇa and Tantra works, which are not so well known we are told that his great grandfather Mayūreśvara earned for the family the surname Śaiva. Nīlakaṇṭha does not mention his date, but on the basis of the reference he make to authors and works, it would appear that Nīlakaṇṭha flourished not earlier than the middle of the eighteenth century. About half dozen works of Nīlakaṇṭha are known, or have been mentioned, of these the commentaries on the Devī Bhāgavata and the Kātyāyani Tantra..

Nīlambadhava A name of Viṣṇu.

Nīmbārka Nīmbarka, Nimb Āditya or Niyamānanda is said to have been a Telugu Brahmin who probably lived in Nimba in the Bellary district. His father's name was Jagannātha and his mother name was Sarsavatī. The works attributed to him Vedānta parijāt saurabha, Daśaślokī, Kṛṣṇa Stavajrāja, Guru paramparā, Mādhava mukha mardana, Vedānta tattva bodha, Vedānta siddhanta pradipā, Svadharma dhva bodha, and Śrīkṛṣṇa stava. He introduced the worship of Kṛṣṇa in Dvāpara Yuga. His pupil was Śrīnivāsa who is supposed to be the incarnation of the conch shell of Nārāyaṇa. Śrīnivas's people were Viśvācārya whose pupil was Puruṣottama, who in turn had as his pupil Svarūpācārya. These are all described as devotees.

Nimbārka Nimbārka was a Telugu Brāhmaṇa of Vaiṣṇava faith. He flourished some time after Rāmānuja and before Mādhava, about the 11th century A.D. He wrote a short commentary on the Brahma Sūtra called Vedāntaparijātasaurabha, as well as ten verses Dasaśloki elucidating his view of the distinctness Jīva, Īśvara and Jagat. His theory is called Dvaitādvaita or dualistic non-dualism.

Nimbārka The name of a Vaiṣṇava sect founded in the 20th century. They worship Kṛṣṇa and Rādhā conjointly, and their chief scriptural authority is the Bhāgavata Purāṇa.

Nimi The son of Ikṣavāku, founder of the Mithilā dynasty. The sage Vasiṣṭha as a result of a misunderstanding cursed him. Nimi was about to commence a sacrifice that was to continue for ten centuries and so he requested Vasiṣṭha to become his officiating priest, but as the latter was engaged in another sacrifice for Indra, he was unable to comply with Nimi's request for 500 years. Therefore Nimi employed Gautama instead and when Vasiṣṭha had finished his work with Indra he returned to Nimi and founded that Gautama was busy. Vasiṣṭha became so enraged that he cursed Nimi to cease existing in a bodily form and Nimi, who was equally furious, repeated that cures on Vasiṣṭha and both these curses became effective. While Nimi forsook his bodily from and was unwilling to don the mortal coil, despite the willingness of the gods, they placed him in the eyes of all human beings that always open and close. Vasiṣṭha in turn became one with the gods Mitra and Varuṇa and only when they became the victims of Urvaśi's ravishing charms; Vasiṣṭha was born as her son.

Ninian Smart Ninian Smart, author of Doctrine and Argument of Indian Philosophy, which was published in 1964.

Niramba Alakia Thesikar. He was born at Vetharaniam. He was Śaiva Vallabh who lived in the 16th century at Madura. He was by nature very sharp and intelligent and attained a height proficiency in Sanskrit and Tamil. He wrote commentaries on Supakṣam of Śiva Jñāna Siddhiar and on Thiru Arul Payam. He was Śaiva, and is said to have composed another purāṇa called Tirupparankiri Purāṇam. His disciples were the two princes—Athiv Vīra Rāmapāṇḍyan and Vara Thunka Pāṇḍyan. He also composed Sethu-Purāṇam in 51 Sarkkas containing 3438 virrutta stanzas in praise of Sethu and Rāmeśvaram.

Nirṇaya Sindhù A work on religious ceremonies and law by Kamalākara.

Nirṛti Another name of the goddess Jyeṣṭhā. This deity was known to Manu in connection with penances for a twice born for violating a teacher's bed. Having himself cut off his organ and his testicles, and taking them in his joined hands, he may walk towards the region of Nirṛti, until he falls down dead. Death personified as a goddess, sometimes regarded as the wife and sometimes as the daughter of Dharma. One of the Rudrā.

Nirṛti Death personified as a goddess.

Nirukta A commentary in the Mantra portion of the Ṛg Veda. Etymology, glossary, one of the Vedāṅgas. The Nirukta is devoted to the explanation of difficult Vedic works. The only work of this kind now known to us is that of Yāska, who was a predecessor of Pāṇinī, but such works were no doubt numerous, and the names of seventeen writers of Niruktas are mentioned as having preceded Yāska. The Nirukta consists of three Parts naighaṇṭuka—a collection of synonymous words.

Nirukta Ethereal, lexicon one of the Vedāṅgas. The Nirukta is devoted to the explanation of difficult Vedic words. The only work of the kind now known to us is that of Yāska, who was a predecessor of Pāṇinī, but such works were no doubt numerous, and the names of seventeen writers of Niruktas are mentioned as having preceded Yaska.

Nirvāṇa The Buddhist state corresponding to the Brāhmaṇical Mokṣa or the highest form of enlightenment.

Nirvāṇa The supreme goal of Buddhist endeavour, release from the limitation of separate existence. A state attainable in this life. One who has attained to this state is called arhat.

Nirvāṇī Also known as Mahāmānasī. A Jaina Yakṣiṇi connoting the concept of Nirvāṇa. Her other name implies her being the great deity presiding over knowledge. In Śvetāmbara books she is represented as sitting on a lotus, with four arms carrying a book, a lotus, Kamaṇḍalu and a lotus bud. According to the Digambaras, her vehicle is the peacock and in her four hands she holds a disc, a fruit, a sword, and one showing the Varada Mudrā.

Nirwāṇa Extinguished, having the fire of life extinguished liberated from existence, the name of that condition which is the ultimate object of a Buddhist's life, which is attained only when the consequences of all his past actions have been exhausted, when he has become perfectly holy, and no necessity remains for him to be born again.

Niśadha According to the Harivaṁśa, Niṣadha was the son of an Athithi, the grandson of Rāma and Niṣadha's son was Nala and his son was Nabha. The Niṣadha was brought up Ekalavya, the son of Devaśraya and he was therefore called Naiṣadhi.

Niṣāniā The name of certain Sikhs who so called themselves as followers of the standard bearers of the united army. They are sometimes spoken of as a separate assembly.

Nishtigri In the Ṛg Veda the mother of Indra.

Niṣpanna Tārā A Buddhist deity placed in the southern direction of the image of Aṣṭabhuja Kurukulla. She is depicted as red in colour with an image of the Dhyānī Buddha on her crown and has four hands. In one of her two right hands, she carries the arrow raised to her ear and with the other shows the Varada Mudrā, while with her two left hands the Utpala and the bow.

Niṣṭigiri The mother of Indra.

Niśumbha An asura killed by Durgā. See Durgā.

Nīti Mañjarī A work on ethics by Dya Dwiveda exemplified by stories and legends with special reference to the Vedas.

Nītiśāstras Works on morals and polity, consisting either of proverbs and wise maxims inverse, or of stories and fables inculcating some moral precept and illustrating its effect.

Nityaklinnadevatās A group of goddesses attaining on Lalitā.

Nivata Kavacas Clothed in impenetrable armour. A class of Daityas descended from Prahlāda, whose spirits were purified by right austerity. According to the Mahābhārata they were 3000000 in number and dwelt in the depths of the sea. Thy were destroyed by Arjuna.

Noose Weapon in the hand of Aghoramūrtī.

Nṛsiṁhapurāṇa See Purāṇa.

Nṛṣimhāśramī It is another important writer on Advaita. He lived in 11th century and was disciple of Śrī Girvanendra Sarasvatī and Jagannāthāśramī. Appayya Dīkṣita refers to him a Siddhānta Leśā Saṅgraha. His works are Advaita Dīpikā, Vedānta Tattva Viveka, Tattva Vivekadīpana, also called Advaita Ratna Koṣa a commentary on his own works Vedānta Tattva Vivekādvaita Siddhānta Vaijayantī, Tattvam Padārtha Prakāśa, Vedāntaratnakoṣa being a commentary on Padmapāda's Pañcapadika Vivaraṇa, Bhedadhikkara and six other works. Nṛsimhāśramī was the Guru of Dharmarāja Adhwarī, the author of Vedānta Paribhāṣā. There are about eight commentaries on Tattva Viveka and Six Commentaries on Bhedadhikkara.

Nṛsiṁha The man-lion incarnation. See Avatāra.

Nṛ-Siṁha Tapanian Upaniṣad In that Viṣṇu is worshipped under his form Nṛsiṁha.

Nṛsimharya He was son of Śrīnivāsa, and he had a son named Rāmanuja.

Nṛsiṁhāśrama muni He was a pupil of Girvanendra Sarasvatī and Jagannāthāśrama and teacher of Nṛsiṁhāśrama, who wrote a commentary on his Bheda dhikkara. He wrote many works such as Advaita-dīpikā, Advaita pañcarātra, Advaitabodhadīpikā, Advaita Vāda, Bheda dhikkara, Vacarambhana, Vedāntatattvaviveka, and commentaries on the Saṅkṣepa śarīraka and Pañcapadika-vivaraṇa, called Tattava bodhinī and Pañcapadikā vivaraṇa prakāśikā.

Nṛtya Deity belongs to Samaya family.

Nyāya The name of one of the six Darśanas or systems of Hindu philosophy. It was founded by Gotama. The object of the Nyāya, as of the other systems is to teach the method of obtaining final beatitude. The means of this is knowledge of the truth. The Nyāya does not, like the Mīmāṁsā assume that this knowledge can be obtained at once from the Veda, but inquires into the process of reassign and the nature of proof. It arrives at the conclusion that souls are distinct one from another and from the Supreme Soul, and that when a soul has perceived the evil attendant upon every desire it ceases to have need, of and is exempt from being associated with, any more bodies, and continues for ever to exist alone and free from pain.

Nyāya Equity. one of the traditional schools of Indian philosophy which sought to attain bliss by the following expedients men's of knowledge, object of knowledge, doubt, purpose, precept, established truth, premises, logic, conclusion argument, sophistry, wrangling, fallacies, quibbles, false analogy and unfitness for discussion.

Nyāya Darśana works of Gotama, on the Nyāya Philosophy.

O

Ochchans A class of Śākta priests.

Oḍiyanā Kurukulla See Kurukulla.

Oḍiyanā Lokeśvara See Trailokyavaśaṅkara.

Oḍiyanā Mārīcī See Uṣṇīśavijaya.

Oḍra The Hindus appropriated the sacred Buddhist places in Orissa in the 5th and 6th centuries on the revival of Hinduism as the Śaivas did Bhuvaneśvara.

Oghavatī The River Apaga, a branch of the river Chitagn, its shortest distance Thāneśwara is three miles to the south. Kuru performed sacrifice on the bank of this river.

Om A syllable of sanctity among Brāhmaṇas. A word of solemn invocation, affirmation, benediction and consent, so sacred that when it is uttered no one must hear it. The word is used at the commencement of prayers, and religious ceremonies, and is generally placed at the beginning of books. It is a compound of the three letters, a, u, m which are typical of the three Vedas; and it is declared in the Upaniṣads, which it first appears, to have a mystic power and to be worthy of the deepest meditation. In later times the monosyllable represents the Hindu triad or union of the three gods.

Oṁkāranātha Oṁkāranātha is one of the twelve great Liṅgas of Mahādeva.

Oṣṭaraki A deity placed in the outermost circle encircling the Buddhist deity Buddhakapāla an emanation of the Dhyānī Buddha Akṣobhya.

Owl A vehicle of Mahākālī.

P

Pada The Pada text of the Vedas or of any other work is one in which word stands separate and distinct not joined with the next according to the rules of Sandhi.

Padarāja Historical founder of the Daśakūṭa was Padarāja alias Lakṣmīnārāyaṇa Tīrtha, who was the head of the maṭh of Padmanābha Tīrtha, at Mulbagal in Mysore state. He was at once an erudite scholar in Sanskrit and a passionate devotee, and has poured fourth beautiful songs in praise of the Lord under the pen name Raṅgaviṭhṭhala. His important piece works are Brahmara Gītā, Veṇugītā and Gopī Gītā.

Paddle Symbol in the hand of Kurukulla.

Paderiā A village in Nepal, which is identified with the Lumbinī garden, where Buddha was born.

Padma A Lotus, one of the names of Lakṣmī, who is also known as Padmālaya who dwells in a lotus and also by other names. The lotus is also a symbol of Viṣṇu and he is often associated with that flower. Name of a serpent god.

Padmācārya Disciple of Balabhadrācārya. He belongs to Nimbārka School of thoughts.

Padmaḍākinī An accompanies Mahāmāyā.

Padmakalpa The last expired kalpa or year of Brahmā.

Padmamuṇḍa A trampled by Jambhala.

Padmanācārya Disciple of Sundarabhaṭṭa. He belongs to Nimbārka School of thoughts.

Padmanābha A form of reclining Viṣṇu.

Padmanābha perumāl Disciple of Vadakkuṭṭiruviḍi Pillai.

Padmanābha Tīrtha Padmanābha Tīrtha succeeded Madha in the pontificate in 1197 A.D. and died in 1204. He wrote a commentary on the Anuvyahahana, the Samnyāya Ratnāvalī.

Padmanetra Son of Kurukeśvara.

Padmanidhi An attendant of Kubera.

Padmapada Disciple of Śaṅkarācārya. He had written Pacana padika.

Padmapadācārya Śrī Padmapadācārya was the earliest disciple of Śaṅkarācāraya. He appears to have belonged to the south. His place of birth is said to be Cidambaram. He is regarded as an avatāra of Viṣṇu. His original name was Sanandana. He was initiated in to Sannyāsāśrama by Śrī Śaṅkarācāraya and became a favorite disciple of the Ācārya. He is the author of Pañchapadika, the earliest commentary of Śrī Ācārya's Brahma Sūtra Bhāṣya. There are several commentaries on the Pañcapadika, the most important of them begin Prakāśātma's Panan Pañcapadika Vivaraṇa. Besides Pañcapadika, Padmapada has written a commentary on Śrīācārya's Prapañca Sāra, on Ātma Bodhya an independent work called Swarūpanbhava and a work called Śiva Pañcākṣarī Bhāṣya where in he expounds the real meaning of Pañcākṣara as begin the quintessence of Advaita.

Padmapāhī Divine Bodhisattva.

Padmapāṇī Lokeśvara Name of a Buddhist deity. He is one faced and two armed and stands on a lotus. He carries the Piṇḍapatra in his two hands near the waist with the difference that here the god displays the Varada pose in the right hand and carries the stem of a lotus in the left.

Padmapura The birthplace of Bhavabhūtī.

Padmapurāṇa one of the six Purāṇas. It consists of nearly fifty-five thousand couplets in five books. This Purāṇa generally stands second in the lists of Purāṇas, and is thus described that which contains an account of the period when the world was a golden lotus, and of all the occurrences of that time is, therefore called Padma by the wise. The work is divided into five Khaṇḍas, Śṛṣṭi Khaṇḍa Section of creation; Bhūmi Khaṇḍa

Padmarajiah He was the author of Jain theories of Reality and Knowledge.

Padmāvati A Jaina deity who figured prominently in connection with the Saṁtaras, who had ruled over the Santalige 1000 roughly corresponding to the modern Tīrthahali taulk Name of a city.

Padmavijaya Author of Rāmacarita and belongs to 16th century A.D. He has written his work on Sanskrit language.

Paduma The eighth of the twenty-four Buddha's. He was born at Campā, of Khattiyā parents his father being Asama and his mother Asama. He had a son named Rāmma. After leaving home in a chariot he became an anchorite for eight years and preached his first sermon at Dhanañjuyana.

Padumuttara The tenth of the twenty-four Buddha's. He was born at Haṁsāvatī of Khattiya Parents. His father was Ānanda and his mother Sujātā.

Pahal A gate, the name of the Sikh ceremony of initiation instituted by Govind, the tenth guru, it is performed by not less than five Sikhs, one of whom is usually a Nirmala, and consists of the sprinkling of the novitiate with sugar and water, which have been stirred together with a dagger or other iron weapon.

Pahlavī A language of Persia which was current in the Sassanian epoch, or that which followed the Parthian. Dr. Haug connects the name Parthia. Pahlavī is the later of the two languages in which the sacred books of the Pārsīs are written. It is the language of the Zand or commentary on the original Avāsta. Besides the Avesta the Zoroastrian scriptural texts were composed in Sassanian and Post Sassanian times in the language current in those days generally known as Pahlavī—one of the middle Iranian language. The Avesta texts were translated into Pahlavī and commentaries were added to the translations in Sassanian times. Another form of reading and writing Pahlavī is known as Pazand. The Pahlavī texts were transcribed into Pazand and Pazand prayers were composed in Sassanian times, and some in post Sassanian times. These Pazand prayers are recited by the Zoroastrians at present along with the Avesta prayers.

Paijavana A name of the king Sudās, his patronymic as son of Pijavana.

Paila A learned man who was appointed in ancient days to collect the hymns of the Ṛg Veda. He arranged it in two parts and must have been a coadjutor of Veda Vyāsa.

Paippalāda It is a branch of Atharvana Veda. The Paippalāda Saṁhitā is available in two recessions belonging to Kashmir and Orissa. The literature of Paippalāda śākhā is not so rich when we compare with Śaunaka Saṁhitā. All the manuscripts of Kashmir were published. The publication of Orissa manuscripts was completed up to the fourth Kāṇḍa as on today. Neither Brāhmaṇa nor the Sūtras of Gṛhya and Śrauta of this tradition are available. But several unpublished man scripts of Upaniṣads are available in the region of Orissa. Their publication will be great achievements. A manuscript of Aṅgīrasa kalpa belonging to Paippalāda branch and dealing with black magic is available in the region of Orissa and still it is unpublished.

Pakasasana Vali Indra and his son Jayanta and Arjuna had this title of Bhīma and Nallalluding to their expert knowledge of the culinary art. It was not a name of Indra or Arjuna nor does it indicate any descent from Indra as maintained by Dowson Pakasasavana Vali, Indra, and his son Jayanta and Arjuna had this title of Bhīma and Nala alluding to their expert knowledge of the culinary art.

Pakayajñas The Gṛhya Sūtras describes the Pakayajñas. The seven Pakayajñas are Aṣṭaka, Parvanasthalipaka, Masikaśraddhā, Piṇḍapitryajña, Agrahayaṇī, Chaitrī, Aśvayujī. These sacrifices are offered on different days and times. Pakudha Ḳachchayana. According to the Buddhist text, Pakudha Kachchayana was one of the six heretic teacher. The word Kakudha means men with hunch back' and Pakudha is the original name of the Buddhist scholar. The philosophical ideas of Pakudha Kachchayana are known from Samannaphalasutta and the Sūtrakṛtaṅga. The Samannaphalasutta represents him as a pluralist and a semi-materialist, while Sūtrakṛtaṅga on the other hand resembles the doctrine of Pakudha.

Pakudha kaccayana According to the Buddhist records, Pakudha kaccayana was one of the six heretic teacher. He was a leader of some religious body and was held in great esteem by the people of the time.

Palakapya An ancient sage who wrote upon medicine, and is supposed to have been an incarnation of Dhanvantarī.

Palani andavar Name of Skanda.

Pāli One of the early languages of Buddhism. The Theravādas later adopted it as the language in which to preserve the memorized teachings of the Buddha. This is the name of the ancient language of the Hindus, which as a spoken language developed into Prākṛt, and as a written language was refined into Sanskrit. Pāli is the sacred language of the Buddhist.

Pampā A tributary river, it rises in the Ṛṣīyamukha Mountain, where Rāma, met Hanumān and Sugrīva, first time.

Pañca Dhyānī-Buddha Śakti In Buddhist iconography these are considered as the representation of the śaktis of the Bodhisattva and depicted with five leaf crowns in the following forms : Vajradhātiśvatī who is the deity of the center, and is surrounded by four others Locana śakti of Akśobhya showing the Vara and Vitarka Mudrās holding stalks of the lotus flower, each supporting a Vajra at its end Mamakī. A śakti of Ratnasambhava, depicting the same Mudrās. Both of them carry lotus flowers supporting three the peacock feathers. Pandara a Śakti of Amitābha Tārā a Śakti of Amoghasiddhī, Vajradhatiśvarī has been known in Tibet.

Pañcaṁśālis Sub division of Liṅgāyatas

Pañca-Rākṣas A group of five deities in the Buddhist pantheon. They are worshipped in all Buddhist monasteries and every home in Nepal. They are worshipped because, according to the Sādhanamālā they grant long life, protect village and meadows, shield human beings from the evil spirit.

Pañcarakṣita The aggrandizement of a spell conjectured to have been delivered by the Buddha. Its objective was to protégé off earthquakes and storms. It has been personified as a deity placed in the center of the maṇḍala, white-hued, with one face, six arms, carrying a sword, a latch, bow, and arrow and with her normal right hand showing a Varada Mudrā. In her left hand she carries an axe while there is an image of Vairocana, whom does the Nepalese Buddhist regard as the oldest and the first Dhyānī Buddha? Appearing in her crown.

Pañcarātrāgama The Pañcarātrāgama claims to be established by a line of great saints of inter-regnal theism of which Kṛṣṇa is said to be one of the of under or in to her words Nārāyaṇa himself is said to be the promulgator of Pañcarātra. Though the Pañcarātra Āgama is Pauruṣeya made by a person it is by the supreme person himself and as such it can hold its own with the Vedas that is Apauruṣeya or not made but eternal as the divine lord himself. The Pañcarātra Āgama is said to be an authority for Vaśiṣṭādvaita by Yamunācāraya in his Āgamapramāṇya. Śrī Rāmānuja in the Śrībhāṣya says that he Pañācarātra Āgama is authoritative and is not refuted by the Vedānta Sūtrakāra, Bādarāyaṇa, though Śrī Śaṅkara holds that it is also refuted like the other Darśanas.

Pañcaśikhā A Gandharva king. He is one of the Hindu deities incorporated in the Vajrayāna pantheon. He is depicted as yellow hued and playing on the instrument Vīṇā.

Pañca Gaṅgā The five Ganges. They are Bhagīrathī, Gomatī, Kṛṣṇaveṇī, Pinākinī and Kāverī.

Pañcadehamūrtī The image of Śiva with five faces.

Pañcajana Name of a demon that lived in the sea in the form of a conch shell. He seized the son of Sandīpani under whom Kṛṣṇa learnt the use of arms.

Pañcāla Babhravya Author of Krama Pāṭha of the Ṛg Saṁhitā. In the Ṛg Pratiśākhya it is mentioned that Babhravya, only in Uata's scholium is designated as a Pañcāla. As however, the Pañcālas are twice quoted as an authority in the text of the Ṛg Pratiśākhya itself.

Pāñcāli An epithet of Draupadī whose father was Drupada, the king of the Pañcāla country. Pañca janaḥ the meaning of this word has not been clear to the scholars of later days. Further in other Sūktas we find the word Pañca Janapada and its variant Pañca kṣitī. The post Vedic interpreter of the Vedic texts, Yakṣa quoting Ṛg Veda says that Pañca janaḥ meant to be human, and another annotator Durgācārya agrees with him. According to them it mean four castes, and Niṣadas who all shared the sacrifice in common. But four castes did not develop at that time in the Indo-Aryan society polity nor do we find four

Varṇas mentioned in the Ṛg Veda, if the Puruṣa-sūkta were taken as of latter day interpolation. By the term Pañca janaḥ the scholar Sāyaṇa meant Gandharva, Devagaṇa, Asuragaṇa and Rākṣasagaṇa.

Pañcamukha Vīṇāyakapapa the image of Gaṇapati with five faces.

Pañcaparmeṣṭhins A group of images worshipped by the Jainas.

Pañcarātrāgama A division in the Āgama.

Pañcarātri School Pañcharātri School's contention is that the soul resides in the body in the shape of a Paramāṇu, in accordance with the Vedic declaration that Ātma is an Aṇu. To this it is replied by the Siddhāntin that if the Ātmā is an Aṇu it will escape out of the body through any of its several passages. Again unless, the soul has extra local existence how can it be in perfect identity with the body where in it resides? Its atomic existence in one part of the body will not cause such an identity with the latter, nor will this.

Pañcaśīlaya The five precepts to be observed by all Buddhists, they forbit. **1** taking of life. 2. theft. 3. fornication and adultry. 4. lying and 5. the use of intoxicating drinks.

Pañcavaktra Bhairava A form of Bhairava.

Pañcya-Cūḍa A name of Rambhā.

Paṇḍara A Buddhist Deity. She is the Śakti of Amitābha; the pressing Dhyānī Buddha and Buddhaśakti of the present cycle namely, the Bhadrakalpa. 2. Goddess belongs to Raga family.

Paṇḍaravāsinī Śakti of Padmanartteśvara.

Pāṇḍava-Gītā The Pāṇḍava Gītā consists of number of laudatory stanzas by a number of Bhāgavatas.

Pāṇḍuraṅga Name of a deity.

Pāṇḍuraṅga Hermits. These were Śaiva mendicants who besmeared their body with ashes.

Pāṇinī The Dating of the Great Pāṇinī also has been a field of play for scholars like Max Müller, Weber, Macdonell, and Keith, who did not date him earlier than the 4th century B.C. The majority of Indian and western scholars assign him as the date of birth as 850-700 B.C. He was a celebrated grammarian, author of the work called Pāṇinian. This is the standard authority on Sanskrit grammar, and it is held in such respect and reverence that it is considered to have been written by inspiration. So in old times Pāṇinī was placed among the Ṛṣis, and in more modern days he is represented to have received a large portion of his work by direct inspiration from the god Śiva. It is also said that he was so dull a child that he was expelled from school, but the first grammarian, for he refers to the works of several who preceded him. The grammars which have been written since his time are numberless, but although some of them are of great excellence and much in use, Pāṇinian still of the mare of great his rules are incontestable. His work, says Professor Williams, is perhaps the most original of all productions of the Hindu mind. The work is written in the form of Sūtras or aphorisms, of which it contains 3996 arranged in eight chapters, from which the work is sometimes called Aṣṭādhyāyī. These aphorisms are exceedingly terse and commencing. He is described as a descendant of Pāṇini and grandson of Devala. His mother's name as Dakṣī, who probably belonged to the race of Dakṣa, and he bears the metonymic Dākṣeya. He is also called Ahika.

Parā Name of goddess Śakti.

Parāśakti Name of goddess Lalitā.

Parabrahmasravumini Name of goddess Lalitā.

Parādevatā Name of goddess Lalitā.

Parājoti He was an Indian philosopher cum religious writers. He has written a book on Śaiva Siddhānta, which is published in 1952, He was able to discuss about the Śaiva Siddhānta and its practice with respect to present cultural systems.

Parākāla Dāsar Disciple of Periavachchan Pillai. See Nainar achchan Pillai

Parākāla jiyar See Nainar Achchan Pillai

Parākāla muṭh This muṭh was established by Brahmatantrasvatantra Swamigal with headquarters at Tirupati. Vanamamalai— I known also as Nanguneri̅. The first jiyar was one of the eight prominent śiṣyas of Manavala Mamunigal.

Parakālayati Raṅga Rāmānuja's teacher, other wise called Kumbhakoṇa Tatayarīya, wrote the following works Draviḍaśurti-tattvārtha prakāśikā, Tiruppalāṇḍu vyākhyāna, Tiruppalvavai vyākhyāna, Kanninum sirattambu vyākhyāna, Adhikāra samgrahavyākhyā. He wrote also a Vijayindra parājaya in refutation of the Paratattva prakāśikā of Vijayindra.

Param Name of God Brahma.

Param Jothi He was born at Vetharaniam, and was an Athi Śaiva. He was Tambiran in Madurā muṭṭ. He was well posted in Sanskrit and Tamil. His knowledge of Ahama Śāstras was great. He translated Vedharaniamamiam in Tamil and called it Vedarania Purāṇam. He composed the Līlās of Śiva in his famous work Thiru Villai Aḍāl, which contains 4 cantos comprising 68 padalams and numbering 3363 stanzas.

Paramahaṁsa Hermits. They lived on riverbanks, the confluence of streams and discarded clothes before they died.

Paramānandadāsa He was born in 1494 A.D. at Kannauj and was initiated by Vallabhācārya twenty seven years later in 1521. He was of Tosa śākhā and Candrabhāgā śākti. His darśana period was the Maṅgala and he favoured bāla līlā. Paramānanda dāsa died in 1585. Paramānandadāsa's name was originally either Paramānanda later, when he began to acquire followers, people called him Paramānanda Swāmi. For metrical reasons Paramanāndadāsa has called himself by the following names in the signature lines of his poem—Paramānandadāsa, Paramānanda, Paramānanda Svāmi and Dāsaparamananda.

Paramārtha A great Buddhist scholar. He was born in a Brāhmaṇas family and well educated in art and literature.

Paramaśva Name of god Hayagrīva. In the Saidhavana it is said that he should have four faces, but reality he has seven faces, for one of his faces is said to be Brahmauka, or the face of Brahmā, who is credited with four faces. The worshipper should meditate on himself as Paramaśva who has red complexions, four faced, eight armed and four legged. The first face with three eyes displays angry passion, the second depicts wrath, the third is the face of Brahmā, and the fourth on the top is green, distorted like a horse with its lower lip beautifully protruding. He wields the double wear, in one of his left hands right hands with three fingers erect and in one of his left hands carries the staff with the double lotus. Another right hand, with three fingers erect, is raised upwards, and the other left carries the śakti. The remaining two right hands carry the Khaḍga and the arrow, and the remaining lefts carry the staff and the bow. He stands in the Pratyalīḍha attitude, and tramples with one of the right legs upon Indrāṇī and Śrī and with the second Rati and Prīti, with one of the left legs Indra and Madhukara and with the other left Jayakara and Vasanta.

Parameśvara Name of god Śiva.

Parameśvarī Name of goddess Śakti.

Paramkuśa Name of goddess Lalitā.

Paranimmitā Vasavattī Devaloka Name of a heaven where the life lasts for 32000 years.

Paraṅkuśa Nāmbī He was the nephew of Embar and was so named by Rāmānuja in memory of Nammalvar who was also called Paraṅkuśa Nāmbī. He was one of the 74 Simhasanadipatis.

Parāśara Author of Śrī Viṣṇu Purāṇam that is prior to 5th century B.C. it is said to be the most ancient Purāṇam. It is also called as Purāṇa Ratna the gem of the Purāṇas. The five elements that are necessary for Purāṇas were closely followed here. They are 1 creation, 2. destruction, 3. genealogies of gods, sages and kings, 4. ages of different Manus, 5. history of dynasties. This is called Satvika Purāṇa since it glorifies Lord Viṣṇu. He was a disciple of Kapila and he received the Viṣṇu Purāṇa from Pulastya and taught it to Maitreya. He was also a writer on Dharama Śāstra and texts of his are often cited in books of Laws.

Parāśara Bhaṭṭācārya Rāmānuja's successor and son of Kureśa who wrote the commentary on the Sahasragīti.

Parāśara Bhaṭṭar He was the first of the twins born to Kurattalvan, the other begin Śrīrāma Pillai. He was born to Aṇḍāl (wife of Kurattalvan) by the grace of Lord Raṅganātha. Rāmānuja who thereby fulfilled one of the demands of Alavandar called him Parāśara Bhaṭṭar. He was a disciple of Rāmānuja as well as Embar. Bhaṭṭar became the successor of Rāmānuja in the Tenkalai tradition having been nominated to that position by the master himself. He married to Peria Nāmbī's daughters Akkacchi and Manni. He wrote Śrīraṅgarājastavam, Śrīguṇaratnakośam, Sahasranāma bhāṣyam, Tattva Ratnākaram, Aṣṭa śloki, and a commentary on the Rahasyatraya. Among Bhaṭṭar's disciples can be numbered Pillai Perumal Aiyangar, Nalam Tigal Nārāyaṇ Jiyar, Naduvil Tiruvidi Pillai Bhaṭṭar, Alagiya Manavala Bhaṭṭar and Nanjiyar. He lived only for 28 years.

Parāśara Bhaṭṭāraka Parāśara Bhaṭṭāraka who lived in the middle of thirteenth century, and wrote Tattva Ratanākara.

Parāśara Gītā Gītā discuss about the importance of Dharma.

Paraśurāma The son of the Ṛṣi Jamadagni and the sixth principal avatāra of Viṣṇu. King Kārtavīrya took away the cow of Jamadagni, and aso Paraśurāma killed him. Kārtavīrya's sons killed Jamadagni in vengenance for the death of their father. On this Paraśurāma vowed to annihilate the Kṣatiryas and on twenty one occasion, he rid the earth of all the Kṣatriays, doing this as a figt to Kaśyapa, and creating a new country near the sea coast he lived there. This country is the modern Koṅkaṇ. He was deprived of his divine power of Rāma as he acted disrespectfully towards him. By the command of his father he beheaded his mother. Bhīṣma, his disciple had once defeated him in battle.

Paraśurāmapura Name of a place where a portion of Sati's body is said to have fallen.

Paratpara Name of goddess Lalitā.

Paravaṇa Name of God Vāyu. **2** Name of God Agni. **3** Name of goddess Śakti.

Paravastu Disciple of Bhaṭṭarpiran.

Pārijāta A sacred tree bears yellowish red flowers with a delicious scent.

Parimati Bhāvya God.

Pariṇāma vāda The theory of the Sāṁkhya School is known as Pariṇāma vāda. It is a theory of evolution. According to this the universe consists of two eternal realities, one conscious and the other unconscious. The former is called Puruṣa and the latter Pradhāna. There is an infinite number of Puruṣas all independent of one another and devoid of any qualities. They are the silent spectators of the various modifications of Pradhāna.

Pariṣadpavamāna Name of god Agni.

Pariśiṣṭa A supplement, an appendix. This is the name of several works that may be considered as the very last outskirts of Vedic literature. Their object was to supply information on theological and ceremonial points that had been passed over in the sūtras. They differ much in style from the Sūtras, and treat everything in a popular and superficial manner. But they are still Vedic in character and contain no trace of the trimūrtī doctrine. They were composed probably in the third or second century.

Parivajaka Wandering mendicants and great teacher of the Brahmanic lore.

Parivatsara Sun God.

Parivrajaka He was as great saint and a well-known Tantric compiler of the 16th century. His date is definitely known from two of his works, namely Śāktakrama and Śrītattva Cintāmaṇī, the former of which was composed, as is record in its concluding verse in Śaka 1493 and the latter, the Śaka 1577 as he himself as say in the beginning of the work. He was Brāhmaṇa of the Rādhīya section hailing from Katihali, in Bengal. He compiled several Tantra works. Of these Śyāmarahasya is the best known. It deals with various rites in connection with the worship of goddess Kālī, and consists of 16 chapter's. His Śāktakarama deals, in 7 chapters, with the rites of the Śāktas. His Śrītattva Cintāmaṇī describes the Tantra rite numeral, with special reference to the cult of Śrīvidya. His other works are Tattvanandataraṅgiṇī and Satkarmollāsa.

Parivrājaka He was a great saint and a well-known Tantric compiler of the 16th country. His date is definitely known from two of his works namely Śāktakrama and Śrītattva Cintāmaṇī, The former of which was composed, as is recorded in its concluding verses in Śaka 1493, and the latter, in Śaka 1499, as he himself says in the beginning of the work. He was Brāhmaṇa of the Rādhīya section hailing from Katihali a village in the Netrakoṇa sub division in Bengal. He compiled several Tantra works. Works Śyāmarahasya, Śāktakrama, Śrotattva Cintāmaṇī, Tattvajñāna, Satkarmollāsa.

Parjanya There are a few hymns addressed to this deity in the Ṛgveda, but from the character and functions ascribed to him it is difficult to see wherein he differs from Indra. According to Roth taking a review of the whole we find that Parjanya is a god who presides over the lighting, the thunder, the rain and the procreation of plants and living creatures. But it is by no means clear whether he is originally a god of the rain or a god of thunder. In another essays he says Parjanya is the god of the thunderstorms, and rain, the generator nourished of the plants and living creatues. In the Purāṇa he was spoken as the ruler over and as dwellers of clouds.

Parjanya A Vedic deity. He has been associated with the elements like thunder lighting, rain, the procreation of plants and the nourishment of creatures.

Parjanya Name of sun god **2** Name of Āditya **3** Name of Śakti.

Parṇaśabarī Deity belongs to Samaya family.

Parṇasavarī Name of a Buddhist goddess. The worship of Parṇasavarī it is believed is efficacious against the outbreak of epidemics and it assures safety to the terror stricken. The epithet of Piśācī given in the Mantra shows that she was regarded as one of the semi human supernatural beings. The worshipper should conceive himself of yellow complexion with three faces, three eyes and six arms, whose first face is blue the right white and the left red; who smiles in a pleasing manner, is decked in all sorts of ornaments wears, the apron of leaves, is haughty with youthful bloom, Is stout in appearance, carries in her right hands the Vajra, the Paraśu and the arrow, and in the left the Tarjanī with the noose, the culture of leaves and the bow, whose crown of chignon is decorated with flowers and the image of Akṣobhya, who has the effulgence of the sun as her aureole, stands in the Pratyalīḍha attitude on the moon over the white lotus, trampling under her feet the Bighnas, threatens, the host Bighnas with the clenched fist of the left hand exhibiting the Tarjanī against the breast, and who shakes her right fist at.

Parparivaiya Hermits found in the side of river Ganges, when Mahāvīra they visited it spoke ill of other ascetics.

Parrot A vehicle of Kāma, symbol of beauty in the hand of Durkas, yoke to the chariot of Agni.

Pārśva Jaina Tīrthaṅkara, who lived nearly 100 years.

Pārśvanātha He was also known as Pāsa. He was the immediate predecessor of the last Jaina Tīrthaṅkara Mahāvīra. His Yakṣa is also known by the same name. He is said to have been the son of Vama, wife of Aśvasena, king of Banaras. He was the people's favorite or beloved of men. He lived for 30 years as householder. Then after fasting 3-1/2 days without drinking water; he put on a divine robe and together with 300 men entered the state of houselessness. On the 84th day of his deep meditation he obtained Kevala Jñāna. He died at the age of 100 on the summit of Mount Sammeta about 250 years before Mahāvīra's death. The religion of Pārśva was called Chaujjama Dhamma enjoining four vows of abstinence from violence, untruth, stealing and possession.

Pārtha Son of Pṛthā. By this name especially Arjuna was called.

Parucchepa Name of a Vedic Ṛṣi.

Parvata God of Harita Gaṇa. **2** Vedic Ṛṣi who belongs to Vasiṣṭha family. He was son of Vasiṣṭha and Arundhati. He had many sons. The most well known as Śakti. Another was Indrapramati. A third was Kuṇḍina.

Pārvatī Sati the wife of Śiva, who having abandoned her body in the sacrifice performed by Dakṣa was reborn as the daughter of the Himālayas mountains and so received the name Pārvatī, other names Haimāvatī, Girijā, have the same sense.

Pārvatījani Name of Śiva.

Pārvatīpriya Name of Śiva.

Pāśupāla Name of Kārtavīrya.

Pāśupāta One of the five schools of religious thought mentioned in the Mahābhārata.

Pāśupāta sūtras Pāśupāta sūtras Lord Śiva incarnated himself as Nakulīśa and so was the author of the Pāśupāta sūtras. The bhāṣya by Kauṇḍinya is also an ancient one, as may be judged from the style of the writing. The Pāśupāta sūtras and Bhāṣya of Kauṇḍinya do not give us any philosophy of Śaivism. They deal almost wholly with the rituals, or rather modes of life. See other details list of Pāśupāta teachers.

Pāśupatha Śaivism the school of Vīra Śaivism that is mentioned in the fourteenth Century in Mādhava's Sarva Darśanasamgraha and the Pāśupāta School is referred to in the Mahābhārata and many other Purāṇas. In the Śiva Mahāpurāṇa, particularly in the last Section called the Vāyavīya Saṁhitā, we have description of the Pāśupāta Philosophy.

Pāśupati Name of god Śiva , **2** Name of god Rudra.

Pāśurūpī Name of god Agni.

Pātāla The Yakṣa of the 14th Tīrthaṅkara. The infernal regions inhabited by Nāgas, Daityas, Dānavas, Yakṣas and others. They are seven in number, and their names, according to the Viṣṇu Purāṇa are Atala, Vitala, Nitala, Gabhastimat, Mahātal, Sutala, and Pātāla but these names vary in different authorities. The Padma Purāṇa gives the names of the seven regions and their respective ruler as follows : Atala—Subject to Mahāmaya, Vitala, Ruled by a form Śiva called Hatakeśvara; Sutala—Ruled by Bali; Talātala—Ruled by Maya; Mahātala—Great serpents; Rasātala—Daityas and Dānavas; Pātāla—Regions over the chief Nāgas. In the Śiva Purāṇa there are eight Pātāla, Tala, Atala, Vitala, Tala, Vidhi-Pātāla, Śarkarabhūmi and Vijaya. The sage Nārada paid a visit to these regions, and on his return to the skies gave a glowing account of them, declaring them to be far more delightful than Indra's heaven, and abounding with every kind of luxury and sensual gratification.

Pātālavāsinī Deity belongs to Cintāmaṇī family.

Pāṭaliputra Patna built in 480 B.C. by Sunidha and Vassakara, two minister of Ajātaśatru, king of Magadha and contemporary of Buddha for the purpose of repelling the attacks of the Vajjis.

Pātañjala The Yoga philosophy.

Pātañjali Developer of Yoga system. He may be the descendant of Kapya patamchala of the Vṛhad Āraṇyaka. But the philosopher Pātañjali of the 29th or 28th century B.C. was a native of Kashmir, as a legend tells us that he fell from heaven into the palm. Yoga was well known then. Vivasvān, father to Manu was well exercised in Yoga. **2** The founder of Yoga philosophy. The author of the Mahābhāṣya, a celebrated commentary on the Grammar of Pāṇinī, and a defense of that work against the criticisms of Kātyāyana.

Grammarian Pātañjali of the 2nd century B.C. was a native of Gonarda in Eastern India. Pāṭhis name of an orthodox Sikh.

Patimokkha A set of rules chiefly economic, for the observation of Buddhist monks regulating their behavior to each other, regarding their clothes, living places and other way of living.

Patisambhidamagga This is the 12th book of the Khuddhaka Nikāya and a systematic analysis of certain vital topics of Buddhism comprising three parts.

Pattina Perumal He belonged to a low caste. He lived in a hut that lay on the way from the Kaveri to Śrīrangam.

Paulomas The numerous sons of Pulomā and Kāśyapa. They were notorious for their might, ferocity and ruthlessness. Arjuna slaughtered them.

Pauṇḍra Name of a place that also called Puṇḍradeśa after the name of Puṇḍra, a son of Bali.

Paurāṇika School The siddhantin refutes the theory of the Paurāṇika School, which, that the soul has a form. If the soul is possessed of a form, says the Siddhāntin. Then there must be seen a form within this bodily form. Further, one cannot explain how it is possible for a soul with a form to enter the womb of its mother What is more important is the fact that the visible form of the soul is bounded to be mortal since it is a well established doctrine of our metaphysics, that whatever has visibility is liable to change and destruction. Seeing his own absurd position, the Paurāṇika School makes a desperate effort to save his face by explaining himself further. He says that though he had stated that the soul has a form, yet it is true, that the soul's form is not visible to the eyes. The siddhāntin catches that of this statement and triumphantly concluded by saying that since the paurāṇika has contradicted himself by saying that the soul has a form but a form which is invisible, he has himself admitted in effect that the soul is formless.

Paurava King who belongs to Ātreyas.

Pauṣkarāgma Name of Āgama.

Pava A city, which was visited by Buddha on his last journey enroute to Bhogāgama. Pāvāpurī **3** Name of a place where Mahāvīra, the Jain Tīrthaṅkara died at this place in 527 B.C.

Payr Vedic Ṛṣi who belongs to Aṅgirasa family.

Pazand Another form of reading Pahlavī scripts. See Pahlavī.

Peacock Vāhana of Amitābha. **2** A symbol of Mahāmayūrī.

Pedhalaputta Name of a disciple of Pārśva.

Peralippakkam Nayanar Disciple of Nainār ācārya.

Peria jiyar Surname of Manavala mamunigal.

Peria kovil Nāmbī Surname of Tiruvarangattamudanar.

Peria Nāmbī Father of Puṇḍarikar, who was Ācārya of Rāmānuja. He had a son named Puṇḍārikar and a daughter Attulai he belongs to Bharadvāja gotra.

Peria Tirumalai Nāmbī Rāmānuja's disciple, who converted Embar from Śaivism to Vaiṣṇavism.

Perialvar Son of Rāmānuja Aiyan.

Periavachchan Pillai He was born at Senganallur near Kumbakonam. He was also known as Śrī Kṛṣṇapadar and Dravida Veda Bhaṣyakarar and Abhaya pradanar. He was a disciple of Nampillai. His son was Anainar Achchan Pillai. His disciples were Nainar Achchan Pillai, Parakāla Dāsar, Piṇpalagīya Perumal Jiyar, Vādīkesari alagiya manvala perumal jiyar. As Vadakkuttiruvidi Pillai was also known as Śrī Kṛṣṇapadar to distinguish him form Periavachchan Pillai he got the more familiar name. Periavachchan Pillai was the author of the famous commentary 24000. He has the unique reputation of having commented upon all the four thousand hymns of the Alvars. He was a master of the Manipravala style.

Perimuda An island, and it derives it sanctity from the tooth of Buddha which was enshrined there at the beginning of the 4th century.

Periya Accan Pillai Author of twenty four thousand Parandarashasyamali, Manikkamalai, Navaratnamalai, Śakala Pramāṇatātparyam, Upakāra Ratnam, Gadyatraya Vyākhyānam, Caramarahasyam, Niyamanappadi which are favorite studies of the Tengali sect even today. He also wrote several works in the Manipravalai style to popularize the teachings of his school besides minor treaties on the greatness of Yamunācārya and the eight names of the lord.

Periyalvar He was known as Viṣṇu chittan, a Brahmin of Śrīvilliputtur that was then a new settlement. His verses describe the life adventures of Kṛṣṇa. The saint lived in the days of Nandibodhavarman and Nedumaran, king of Madura, known also Nelveli, and his priest was a favorite of the ruler and went by the name of Abimanatungan. As a contemporary of these men, Periyalvar should have lived somewhere in the 9th century. Our knowledge of Peiyalvar does not extend beyond the triumphs that he won over the court poets of the king Vallabhadeva Pāṇḍiyan and that his four hundred and odd stanzas form a portion of the prabandham. His poems show no hatred of other religions. He discovered Aṇḍāl, at the foot of tulasī plant, and named her as Koṭhai. He was a staunch Vaiṣṇava follower.

Perkunas God.

Perumal jiyar Disciple of Periavachchan Pillai. See Nainar Achchan Pillai.

Phālguṇa Name of Arjuna.

Pillai lokācārya He was the son of Vadukkuttiruvidi Pillai and a disciple of Nam Pillai. He was also known as Bala Lokācārya. He was a contemporary of

Vedānta Deśikā and the author of Śrutaprakāśikā. He belonged to the Mudumbai clan and was a Vaḍamā. He had a brother Alagīya Manavala Perumal Hainar Ācārya, who was also his disciples. His other disciples included Kuru Kulottama Dāsar, Vilanjolai Pillai and Tiruvaymoli Pillai. He was the author of the famous Aṣṭādaśa Rahasya. They were Tatvatrayam, Śrīyahpadi padi, Yatruchchiga padi, Paranda padi, Mumukṣu padi, Tani tirumandiram, Tani devayam, Tani sarama śloka, Artta Pañchagam, Archchiradi Pramgeasaram, Tattva segaram, Śrī Vachana Bhūṣaṇam, Sāra sangraham, prapanna paritrāṇam, Saṁsāra samrājyam, Navaratna malai, Nanavida sambandam, of these however, the Śrī Vacana Bhūṣaṇam is considered to be the magnum opus.

Pillai lokam Jiyar Disciple of Manavala mamunigal. He was the famous author of Yatindraparavana prabhāvam, which narrates the life of Manavala Mamunigal and the Rāmanjarya Divya Charitai in addition to commentaries on Upadeśa Ratan Māli and Rāmānuja Nurrandadi.

Pillai Perumal Aiyangar He was also called Alagiya Manavala Dāsar and Divya Kavi. He was a disciple of Parāśara Bhaṭṭār. He wrote the eight famous works jointly known as the Aṣṭa Prabandham. (They were Tiruvaranga kalambagam, Tiruvarangattu Malai, Tiruvarangattandadi, Śrīranganayakarusal, Tiruvenkata malai, Tiruvenkatattandadi, Algar andadi and Nurrettu Tirupathi andadi. His poetic abilities were recognized even by his sectarian antagonists. He was, by the testimony of the author of the Pulavar Purāṇam and by his association with Bhaṭṭār, a Tenkalai Vaiṣṇava.

Pillai Pillai Alvan He was one of the 74 Siṁhāsanadīpatis. He was a disciple of Rāmānuja as well as of Kurattalvan.

Pillai Tirumalai Nāmbī He was one of the sons of Peria Tirumalai Nāmbī and was also called Tolappar. He had a brother and two sisters. He was born at Tirumali and belonged to the Vadama clan. He was a disciple of Rāmānuja.

Pillai Tirunaraiyur Nāmbī He was one of the 74 Siṁhāsanadīpatis. He was an araiyar by profession.

Pillai Uranga Villi Dāsar He was a disciple and a three treasurer of Rāmānuja. He came of the tribe of professional wrestlers, pretty low in the caste hierarchy.

Pillaiyar Name of Gaṇapati.

Pinbalagiyaperumal jiyar Disciple of Peria Acchan Pillai who carried the doctrine of Ācārya worship to its logical extreme and besides, composing the twelve thousand on the Tiruvaimoli, constructed, for the first time a biography of the succession of the acarays of the school.

Piṇḍapatara Lokeśvara Name of a Buddhist deity. He is one faced and two armed and stands on a lotus. He carries the Piṇḍapatra in his two hands near the waist.

Piṇḍaraka tīrtha Name of a place where Ṛṣis who cursed Sāmba, son of Kṛṣṇa saying that he would give birth to a Muśala which would destroy the Yadu race.

Piṇḍolaga Hermits found in the side of river Ganges, when Mahāvīra, they remained very dirty visited it and their body, which was an abode of lice, emitted a foul smell. A Piṇḍolaga is said to have crushed himself under a rock on the mountain Vebhara.

Pinpalagīya Perumal Jiyar He was a disciple of Nampillai. He is the author of the Guruparamparai 6000 that is the oldest of such literature and the earliest source work we have for the study of Vaiṣṇavism. This is written in the Maṇipravala style. He lived to the age of 105. **2** Disciple of Periavachchan Pillai. See Nainar achchan Pillai.

Pinsenra valli Disciple of Alagīya Manavala Jiyar.

Pīpā Pīpā born about A.D. 1425 was the ruler of a small principality of Rājāsthan. When he adopted the religious life, his youngest wife left home with him. His monastery at Pīpāwat is famous even today, and still attracts devout people.

Pīr A Muhammad and saint.

Pīran Pīr The saints of Saints, a name given to Saiyyid Abdul Kādir of Baghad.

Pīrzādāh Spirituals guide.

Piśāca The name of a class of spirits always imagined as fierce and malignant. The Sūkta I says "Oh Indra, you destroy the slightly red, and finish the Rākṣasa". The question now a turn up regarding the meaning of the terms is it again a kind of goblin as depicted in Sanskrit literature. There a man with dirty and outstanding habit is called Piśāca. Again the dialects spoken north of ancient Gandhāra and south of the Hindukush region now a days to certain extend comprised within North-western frontier province used to be called as the variants of Paiśācī prakṛit. It meant the language of the Piśācas, hence the suspicions arises whether by this term some sort of tribe was hinted at, especially when they are referred as of slightly red tincture colour. Some of the modern writers would identify them with a certain tribes.

Piśācī An epithet of Parṇaśavarī. See Parṇaśavarī.

Piṣṭapurī A deity also had known as Piṣṭapurikādevī. This is a form of Lakṣmī.

Piṭaka A division of the sacred books of the Buddhists, there are three Piṭakas, named Sūtra, Vinaya and Abhidharma. They were compiled many years after the death of the Buddha who himself left no writings.

Pītāmbara Pītāmbara, the great grandson of Viṭṭhala, the pupil of Viṭṭhala, and the father of Puruṣottama, wrote Avatāravādāvali, Bhaktirasatvavāda, Dravya Śuddhi and commentary on Puṣṭi Pravāha Maryādā.

Pītāprajñāpārmitā A yellow variety of Pītāprajñāpārmitā with the crest of

Akṣobhya, with yellow complexion, wears celestial ornaments and garments, and displays the Vyākhyāna pose in her two hands, on a lotus in her left rests in the scripture.

Poleramma The name of a village goddess common in the Kistna district.

Poonthanam Among the Vaiṣṇavas poets of Kerala the name of Poonthanam will definitely find a prominent place. It is true that he has not written much. But whatever he was written which is considered to be the jewel of Malayalam literature especially by those who are spiritually inclined. In Kerala you can never find a litterateur person who does not know by heart at least four lines from the Jñānapāpa of Śrī Poonthanam. Much is not known of the life of this poet. He was a Nambodri Brahmin and is generally believed to be a contemporary of Śrī Meppattur Nārāyaṇa Bhaṭṭapadar, the author of the famous Nārāyaṇīyam. He is supposed to have lived in the 15th century A.D. His composition consists of Jñānappana, Santana Gopalam, and Bhāṣā Karṇāmṛtam.

Poṭalaka Name of a mountain and residence of Khasarpaṇa.

Poṭapada Lokeśvara Name of a Buddhist deity. He sits also in the Vajraparyaṅka attitude and has four arms. The two principal hands exhibit the añjali against the breast while the other pair holds the rosary in the right and the noose in the left.

Poṭiya Hermits found in the side of river Ganges, when Mahāvīra visited it put on a special kind of clothes.

Pouruśaspa Father of Zoroaster.

Prabhākara Vedic Ṛṣi who belongs to Atreyas family. The genealogy given in the Vāyu and Brāhmāṇḍa Purāṇa begins abruptly with an Atreya Ṛṣi named Prabhākara, who married the ten daughters of Raudrāśva, an early Paurava king. This Ṛṣi is said to have had many children, chief among who were Datta, Durvāsās, and the daughter of Apālā.

Prabhāmitra A famous Buddhist teacher known for his clear argument.

Prabhāsa Name of a place in Kurukṣetra. It was at this place that Vasudeva; the father of Kṛṣṇa performed a sacrifice and where the reunion of Kṛṣṇa and Rādhikā, the Gopis and the Gopas took place, which is generally known as Prabhāsa milana.

Prabhāviṣṇusvāmin Teacher who belongs to Viśuddhadvaita school, and he had many disciples. They were Śrīkaṇṭhagarbha, Satyavatī, Paṇḍita, Somagirī, Naraharī, and Śrāntanidhi. He installed Śrāntanidhi in his pontifical chair before his death.

Pracaṇḍa Goddess enlisted at Chagalanda.

Pracetas A name of Varuṇa. **2** A Prajāpati.

Pradakṣiṇa A system of going round, a deity installed in a shrine by the specific path.

Pradhāna The Pradhāna otherwise called Prakṛti, of the Sāṁkhya system is either universal matter or universal energy.

Pradīpatārā A Buddhist deity. She is placed in the southwest corner of the Aṣṭabhuja Kurukulla. She is to be red in colour with an image of the Dhyāni Buddha on her crest, sit in the Vajraparyaṅka attitude with four had, showing with the two rights the Varada Mudrā and in the two lefts the lotus and a bow.

Pradyumna nagara According to the tradition, Pradyumna, son of Kṛṣṇa is said to have killed here Śāmbarasura, and hence the name of the placed changed from Ṛkṣavanta to Pradyum Nagara.

Pradyumna He was the son of Kṛṣṇa and Rukminī and was stolen from the lying in chamber when he was six day sold by the demon Śamabara as Nārada had warned the latter that, if Pradyumna lived he would kill Śambara.

Pragatha Vedic Ṛṣi who belongs to Aṅgīrasa family.

Prājāpativedi Name of a place where the piṭhas of Sati's back is said to have fallen.

Prājāti Name of Yamadeva.

Prajñā An Amitābha god.

Prajñācakra A variety of Arapacana.

Prajñādhṛk Name of Amoghasiddhi.

Prajñāṅtaka Deity belongs to Cintāmaṇī family.

Prajñāpāramitā Name of a Buddhist goddess. Prajñāpāramitā is the embodiment of the Mahāyāna scripture of the same name which was according to the Buddhist tradition, restored from the nether region by Nāgārajuna. The worship of Prajñāpāramitā was very popular among the Buddhists and Ārya Asaṅga is credited to have composed one of the Sādhanas for her worship, which is said to confer wisdom and erudition to her devotees. Nine Sadhānas in the Sādhanamālā describe the procedure of her worship and out of these only two are assigned to the cult of Akṣobhya.

Prajñāpati As a Yakṣiṇi she is the feminine complement of the Yakṣa Trimukha, one with three faces. She has a peacock for her vehicle. She is identical with the Digambara Yakṣiṇi of Sambhavanātha, the third Tīrthaṅkara.

Prajyoti Name of Amitābha God.

Prakāṣāśnanda Śankara's follower and author of Siddhānta muktāvali, Manorama tantararājaṭīkā, Mahālakṣmī paddhati Śrīvidyā paddhati and Tārā bhakti taraṅgiṇi.

Prakāśārma Prakāśārama also known as Divākaraprakāśa Bhaṭṭa who was a contemporary of Rājā Sukhajīvana malla, a Hindu Nazir of Kashmir under the Afghan around 1760 A.D. He wrote the Rāmanaya in Kashmir known as Rāmāvatāra carita, with a sequel Lava Kuśa carita. It consists of 1, 786 stanzas, some in the two-line Persian haza metre and the rest in the native four line accented metre of Kashmir.

Prakāśātman It was Prakāśātama, who brought, Padmapāda's Pañcapadika into great popularity, through his learned commentary there on called the Pañcapadika vivaraṇa. He was the originator of the Vivaraṇa prastha. Later writers refer to him as the Vivaraṇakāra. He is one of the Brahma Vidyācārya's worshipped at the time of the Vyāsa pūja. Several commentaries have been written on the Pañcapadika vivaraṇa, the most of them begin Tattva Dīpana by Akṣānanda muni. Prakāśātama has written three other works, namely Śariraka nyāya saṅgraha, Śabdanirṇaya and Laukika nyāya saṅgraha.

Prakatartha vivaraṇa The Prakatartha vivaraṇa (as the writer himself calls it in the colophon of the work-Prarabhyate vivaraṇam prakatartham etat) is an important commentary still in manscript on Śankara's commentary on the Brahma sūtra, which the present writer had an opportunity of going through from the available copies.

Prākṛti The original or natural form of anything, nature of the material world. In the Sāṅkhya philosophy, that unintelligent existence from which, when united with Puruṣa human souls and the visible and world spring. In mythology a goddess.

Prahlād The eldest of the four sons of Hiraṇykaśipu born from Kayādhu. While he was in his mother's womb he became a devotee of god by hearing the discourses of Nārada. As he was a born bhakta of Viṣṇu his father persecuted him very much. At last Viṣṇu assumed the avatāra of Narasiṁha and killed his father, and thus protected him.

Prāṇaliṅga A division of Liṅgasthala. This liṅga is to be apprehended by the mind and has parts and is without parts.

Prāṇanātha Prāṇanātha was born in Kathiawad, but he lived and preached in Bundelkhand between 1700 and 1750. He mastered both Hindu and Mohammedan holy books, and he too dreamed of the Hindus and Mohammedan being united in one great brotherhood.

Prāṇatartihar Pillai He was Disciple of Rāmānuja He had a son Rāmānujapillan and a daughter named.

Prāṇila Name of Mārīcī.

Prasanna Tārā A variety of Yellow Tārā.

Praskaṇva Vedic Ṛṣi.

Prasravana giri Hill. It is one of the peak of those hills dwelt the bird Jaṭāyu of the Rāmāyaṇa. The Rāmāyaṇa places another Prasravanagiri at Kiṣkindhā, on the bank of Tungabhadra; it is also called Mālyavāna giri.

Prasūtī A daughter of Indra and wife of Dakṣa.

Pratakvanya Name of God Agni.

Pratardana Group of goddess.

Pratha Vedic Ṛṣi who belongs to Vasiṣṭha family.

Pratibhānakakūṭa Lokeśvara name of a Buddhist deity. He is one faced and two armed and sits in Vajraparyaṅka attitude on a lotus. He carries the noose against his breast in the right hand and holds the bowl of gems in the left. Pṛthivī Goddess.

Pratibhānakūṭa Deity belongs to Cintāmaṇī family.

Pratimedha God of Sumedhasa Group.

Pratiṣṭhāna Name of a place, and birthplace of king Śālivāhana, who is said to be the founder of Śaka era in 78 A.D.

Prativādī Bhayaḥkaram He was also known as Anna. He was a staunch Tenkalai Ācārya who belonged to Kanchipuram and had Vedānta Deśikā as well as Nainarācārya (son of Vedānta Deśikā) for his gurus but he is best known for his association with Manavala Mamunigal who included him among the Eight. His association with Nainarācārya cannot mean that he belonged to the Vadakalai group but only that he wished to know that Vadakalai point of view from the leading ācāryas of that school. He wrote a Śrībhāṣya vyākhyānam and Aṣṭaślokī vyākhyānam. Vasugupta who discovered the Śiva Śāstras and taught them to Kallata founded Pratvabhijña School. The Pratvabhijña School in Kashmir in the eighth century A.D. Besides the Śiva Sūtras the chief works of this school are the Spanda Kārikā composed by Vasugupta or Kallata Śivadṛṣṭi by Somanandatha. Pratyabhijna Sūtra by Utpala, son of Udayakara commentaries on the previous by Abhinava Gupta, and commentaries on the first work by Kṣemarāja. Bühler who has fixed the dates of these works in his tour in search of Sanskrit wrongly divided the Kashmir Śaiva philosophical works into two schools. Spanda Sastrta of Vasugupta. 2 Pratyabhijñā Śāstra of Somānandanātha and Utpala, because the word Spanda occurs frequently in the names of the earlier works on Pratyabhijñā in those of the latter.

Pravarasena King Pravarasena of Kashmir, himself a good poet wrote the Setu Vandha or Rāvaṇa Vaha in Prākṛt.

Prayoga Vedic Ṛṣi.

Pretasantarpita Lokeśvara Name of a Buddhist deity. He is one faced and six armed and stands on a lotus. In his three right hands he carries the rosary, the jewel and shows the Varada Mudrā while the three left carry the Tridaṇḍī and the book and exhibit the Varada Mudrā.

Priyadraśana Deity belongs to Samaya family.

Priyamedha Ṛg Vedic Ṛṣi who belongs to Aṅgīrasa family. He was a contemporary of Medhātithi, having composed hymn VIII. 2 with him Proudhanbhāva, Bimba Dṛṣṭi Vicāra, Vasana Pratiharasdaśaka.

Prsadasva Vedic Ṛṣi.

Pṛthvī The earth.

Pṛyavrata Name of a deity. He is sometime represented as son of Brahma and Śatarūpā, the offspring of Manu.

Pudding A symbol in the hand of Gaṇapati.

Puhalendi He was poet laureate of the Paṇḍiya kingdom and author of Alliarasanimalai Pavalak Kodak Malai; Pulandhiran Kalavamalai; Subhadramalai—Viduram Kuram. His minor works are Aravalli Suravalli; Kannan Sandai; Katthavarayar; Eniyetram Nallatangal Kaṭhai.

Pūjā Worship, adoration it consists chiefly in performing for the Deva such acts as a menial performs for his human master, such as ringing bells to awake him, washing and anointing him, clothing him in a manner suitable to the season, offering him sumptuous foods and placing flowers and waving lamps before him.

Pulaha Name of Prajāpati. Vedic Ṛṣi who belongs to Kauśikas family. His wife was Kṣamā and he had three sons whom he disowned. His family, also, therefore, became extinct but he also adopted an Agastya and so his name was also given to a gotra among the Agastyas.

Pulastya A mind had born son of Brahmā. He wedded a daughter of Dakṣa, Pṛthī who bore him a son, the sag Agastya. She has also been called Haviṣbhu in the Bhāgavata Purāṇa, which adds that she had another son Viśravās whose children were the demons Rāvaṇa, Kubera and the Ṛṣi who have been migrated to southern India. There he a married the ladies Kaikasī, Pūspotkata and Vaka. Kaikasī was the daughter of the Rākṣasa chief Mālin and the other two were the daughters of Sumālya and other Rākṣasa chief. Kaikasī gave birth to four children, and a daughter.

Pulastya The will born son of Brahmadeva. His wife was Havirbhuva. He had two sons by name Gastya and Viśravā.

Pulomā Name of Lord Viṣṇu.

Pulomān A Dānava and father of Śacī, wife of Indra.

Puṇḍarīkākṣa The lotus eyed a name of Viṣṇu.

Puṇḍarīka Kṣetra In the Puṇḍarīka Kṣetra, where Jaimini established a temple for god Mahādeva.

Puṇḍarīkākṣar Surname of Puṇḍarīkar.

Puṇḍarikākṣa Disciple of Nāthamuni.

Puṇḍarīkar He was also known as Puṇḍarikākṣar. His father was Peria Nāmbī, one of the Ācāryas of Rāmānuja. He had an elder sister Attulai. He was born at Śrīraṅgam. He belonged to the Bṛhatiśaraṇam smarta clan and came of the Bharadvāja gotra. He was a disciple of Rāmānuja.

Punnai Tree Processional vehicle used in Viṣṇu temples.

Puṇya Śloka Hymned in holy verse. An appellation applied to Kṛṣṇa.

Puṇyaparinamana Name of a Buddhist god.

Pupala Lokeśvara Name of a Buddhist deity. He is one-faced and six armed and sits in the Bhadrāsana on the raised seat of a lotus. His three right hands hold the rosary and the Vajra and exhibit the Abhaya pose, while the three lefts carry the Kapāla, the noose and the water pot.

Pura Name of the god of the division of the day.

Pūraṇ Bhagat The Yogīs Purāṇa Bhagat was a well-known in Punjab. His views generally resembled with Kabīr.

Purāṇa Old, hence an ancient legend or tale of olden times. The Purāṇas succeed the Itihāsa or epic poem, but at a considerable distance of time, and must be distinguished from them. The epics treat of the legendary actions of heroes as mortal, men; the Purāṇas celebrate the powers and works of positive gods, and represent a later and more extravagant development of Hinduism, of which they are in fact the scriptures. The Purāṇas are all written in meter, and their invariable form is that of a dialogue between an exponent and an inquirer, interspersed with the dialogue and observations of to their individuals. Thus Pulastya received. The Viṣṇu Purāṇa from Brahama, he made it known to Parāśara and Parāśara narrated it to his disciple Maitreya. The Purāṇas are eighteen in number, and in addition to these there are eighteen Upa Purāṇas. The Purāṇas are classified in three categories, according to the prevalence in thus of the qualities of purity, gloom and passion. Those in which the qualities of Sattva prevail are Viṣṇu, Bhāgavata, Garuiḍā, Padma, and Varāha. These are Vaiṣṇava Purāṇas, in which the god Viṣṇu holds the pre-eminence. The Purāṇas in which Tamas, the quality of gloom or ignorance, predominates are, Matsya, Kūrma, Liṅga, Śiva, Skanda, and Agni. These are devoted to the god Śiva. Those in which Rājās prevails relate chiefly to the god Brahmā. They are Brahma, Brāhmaṇada, Brahma Vaivarta, Mārkaṇḍeya, Bhaviṣya, and Vāmana. According to the Batavia, the sum total of couplets with the whole eighteen is 400000; the Skanda is the longest with 81000 stanzas, the Brahma and the Vāmana the shortest with 10000 couplets. The Upa-Purāṇas are named Sanata-Kumāra, Narasinha, Nāraḍīya, Śiva, Durvāsa, Kapila, Mānava, Auśanasa, Varuṇa, Kālikā, Sāmba, Nandī, Saura, Parāśara, Āditya, Maheśvara Bhāgavata Vasiṣṭha, and Liṅga.

Purāṇa Kassapa According to the Buddhist and Jaina records that Purina Kassapa was an old and respectable teacher, leading a religious body. Though his date is not definite, it is presumed that he might have lived in the sixth century B.C. as is evident from references to him as a contemporary of king Ajātaśatru of Magadha. He was the head of a religious order and the founder of a school. He was followed by a large body of disciples and honored thought the country. He was most, probably born in a Brāhmaṇa family, as he indicates. The name Purāṇa shows that he was fully enlightened and perfect in wisdom. He is known to be the exponent of the no action theory. It is said that Ajātaśatru once visited Pururaṇa Kassapa, who expounded his view thus. "To him who acts or causes another to act, mutilates or causes another to mutilate, punishes or causes another to punish, causes grief or torment, trembles or causes another to tremble, kills other creatures, takes what is not given, breaks into houses, commits ductility or robbery or tells lies, to him, thus acting, there is no guilt. Not increase of guilt would ensure. In giving alms, in angering sacrifices, in self mastery, in control of senses, and in speaking truth, an exposition of the no-action theory. According to it, man is an irresponsible agent, because his action brings neither any merit nor and demerit. The Sūtrakṛtāṅga furnishes a parallel passage where the doctrine is expressly called Akriyavāda.

Pūraṇānanda Paramahaṁsa.

Pūraṇdara See Indra.

Purimatāla Name of a place where Mahāvīra stood in meditation in the garden of Sagadamuha. It is identified with Purulia in Bihar.

Purmabhadras Name of Yakṣa.

Pūrṇabhadra Yakṣa who cure the disease found in Jainism.

Pūrṇamaya Name of Yakṣa.

Pūrṇānanda Paramahaṁsa.

Pūrṇananda Tīrtha Pūrṇananda Tīrtha has written many Advaitc works. Nothing is known about him except the works written by him. His works are Advaita Makaranda Vyākhyā; Antaḥkaraṇa Prabodha Ṭīkā; Avadhūta Gītā Ṭīkā; Aṣṭavakra Gītā Ṭīkā; Ātmajñānopadeśa Ṭīkā; Ātmanātma Viveka Ṭīkā and Dakṣiṇāmūrthī Stotra Ṭīkā.

Pūrṇāśva A female deity attending on Surapriya.

Pūrṇodarī Svara Śakti.

Puru The sixth king of the Lunar race, youngest son of Yayāti and Śarmiṣṭhā. He and his brother Yadu was founder of two great branches of the Lunar Race. The descendants of Puru were called Pauravas, and of this race came the Kauravas and Paṇḍavas among the Yadavas of Yadu was Kṛṣṇa.

Purūravas In the Vedas, a mythical personage connected with the sun and the dawn, and existing in the middle region of the universe. According to the Ṛg Veda he was son of Ila, and a beneficent pious prince, but he Mahābhārata says, we have heard that Ila was both his mother and his father. The parentage usually assigned to him is that he was son of Budha by Ilā, daughter of Manu and grandson of the moon.

Puruhuta Name of Indra.

Purukutsa A Son of Mandhātrī, in to whose person Viṣṇu entered for the purpose of destroying the subterranean Gandharvas, called Mauneyas. He reigned on the banks of the Narmadā and that river personified, as one of the Nāgas was his wife. By her he had a son Trasdasyu. The Viṣṇu Purāṇa said to have been narrated to him by Dakṣa and other venerable sages.

Puruṣa-Datta The Yakṣiṇi and Yakṣa of the Jaina Yakṣa Tumbara, according to the Digamabaras, is called Puruṣa Datta. Their vehicle is the Garuḍa for the Yakṣa and the red goose for the Yakṣiṇi, who also attends on the fifth Tīrthaṅkara Sumatinātha. Among the Śvetāmbaras, she is known as Mahākālī with four hands, seated on a lotus. In her hands she carries in three a noose, a citrus and a goad, while the fourth show the Varda pose. With the Digambaras she has for her vehicle an elephant and has also four hands holding in three a disc, vajra, fruit and the fourth displays the Varada Murdrā. She is also shown as a deity presiding over knowledge, but rides a cuckoo, and holds in her two hands, a vajra and a lotus.

Puruṣa The original eternal man, the Supreme Being and the soul of the universe. **2** Name of Brahmā.

Puruṣa Nārāyaṇa the divine creator of Brahmā.

Puruṣa Sūkta a hymn of the Ṛg Veda in which the four castes are first mentioned.

Puruṣapura Name of a place where Buddhist monk Asanga lived here in the 6th century A.D. It was also the birthplace of Vasubhandu Asaṅga.

Puruṣtottama He was son of Viṭṭhala, who was born in 1670. He, wrote the following books—Subodhini; Bhāgavata Purāṇa; Upaniṣad Dīpikā; Avaraṇa Bhaṅga; Prakāśa; A commentary of Vallabha on his Tattvārtha Dīpikā; Prārthanaratnakāra; Bhakti Haṁsa Viveka; Utsava Prātana.

Pūrva Mīmaṁsa The word 'Mīmāṁsā' means investigation and Pūrva means the earlier. This philosophy is so called because it professes to investigate the truth embodied in the Brāhmaṇa as which proceed the Upaniṣads, the Uttara Mīmāṁsā, is solely based on Upaniṣads and it is to distinguish it from the latter that Pūrva Mīmāṁsā is so named. The original work enunciating the doctrine is the Mīmāṁsā Sūtras of Jaimini believed to be a compilation of the third century A.D. It contains about 2600 stanzas and is the biggest of the philosophic sūtras, is not however more elevating on that account.

Pūrvach Name of an Apsarās.

Pūrvatithi Vedic Ṛṣi who belongs to Atri family.

Pūṣā Lord of the hours.

Pūṣan A Vedic deity. He is first mentioned in the Vedas, later in the Brāhmaṇa as, Saṁhitās and the Purāṇas.

Pūshan Pūshan is the name of a sun god to whom some hymns are exclusively addressed, and whose praise at other times is sung in connection with that of Indra and other gods. He is said to behold the entire universe, is addressed as the guide of travellers, and the protector of cattle. He is called upon to protect his servants in battle and to defend themes of old. He is invoked in the marriage ceremonial, and asked to take the bride's hand, to lead her away, and to bless her in her conjugal relations. In the Purāṇas Pūshan occupies a far less exalted position. It seems almost like a burlesque to see him who in the Vedas is reverently approached as the giver of good to his worshippers, described as begin obliged to feed upon gruel, because his teeth have been knowei out of his mouth.

Pūshkara A Blue lotus. A celebrated tanks about five miles from Ajmer. one of the seven Dvīpas. The name of several people. of the brother of Nala to whom Nala lost his kingdom and all that he possessed in gambling. of the son of Bharata and nephew of Rāmacandra, who reigned over the Gandharvas.

Pūshṭi One of the Śakti goddess of Viṣṇu.

Pūskaravati Name of a god of the Gandharas not far from the Indus.

Pūṣpa An accompanies Lokanātha.

Pūspa Deity belongs to Cintāmaṇī family.

Pūspadamṣṭra Name of god serpent (Nāga).

Pūṣpadanta Name of Yakṣa. **2** Name of elephant god (Vīnāyaka) **3** Name of god serpent. (Nāga). Flower-teeth. one of the chief attendants of Śiva. He incurred his master's displeasure by listening to his private conversation with Pārvatī and talking of it afterwards. For this he was condemned to become a man, and so appeared in the form of the great grammarian Kātyāyana.

Pūṣpāhana Name of god of love (Kāma).

Pūṣpaka Name of an aerial car.

Puṣpatārā Name of a cardinal goddess who occupies the eastern direction. She appears in white and elegant in appearance and she is born of the syllable Oṁ carries the garland of flowers is two armed, one faced and is decked in all ornaments.

Puṣṭi God of Rohita clan.

Put A hell to which childless men are said to be condemned. A name invented to explain the word Puttra son.

Pūtana Varna Skati.

Pūtanā A demoness sent by Kaṅsa to nurse Kṛṣṇa with her poisoned breasts and thus kill him. But Kṛṣṇa sucked up the poison and killed her.

Pūtanājivitāhāra Name of Kṛṣṇa.

Puttappa Puttappa's unique gift to Kannada literature is his Śrī Rāmāyaṇadarśanam. This is an epic written in the great style in blank verses running to 25000 lines on the traditional theme of the Rāmāyaṇa. His approach is entirely new, spiritual aesthetically and mystically and hence it opens new horizons in Kannada language.

Puttattar Tamil Prabandhas relates his biography fixing the place of birth first to the ancient Tirukkadalmali the present name of that is well known Mahābalipuram. He was found in a liquorices flower in a thick bush. and the adopted parents fixed the time of his birth as in the case of Poigain the exact minute of his coming into the sight of his parents. It was the Daniṣṭhā Nakṣatra in the month of Aipasi on the Śuddhānavami of Siddhārathi year towards the end of Dwārpara Yuga. He composed Irendam Tiruvandadi.

Quarān The sacred book of the Muslims is the Quarān. This contains the deliverances of Muhammad during the nearly 20 years of his religious activity. In a period of twenty years, the revelation was completed in the form of the present Quarān which contains 114 Surāhs of varying lengths, 6, 236 verses, 77, 934 words and 3, 23, 621 letters. These dealt with many different subjects, doctrine, moral, legal enactments. They have been collected into surāhs or chapters of varying length. How far this arrangement goes back to Muhammad is not clear, but in any case the Quarān received its final form in the reign of Othman within 20 years of his death. As the deliverances were often originally quite short and pieces of different date and subject stand side by side, most westerners have found the Quarān difficult reading, especially as it is impossible in a translation to convey the effect of the rhyme, which binds the surahs together. But it contains many passages of power and beauty. To the Moslem it is the word of god, eternal and uncreated, conveyed to the prophet in Arabic form by the angel Gabriel.

Rādhā Wife of Kṛṣṇa.

Rādhā Damodara Dāsa Disciple of Nayanānanda, the son of Radhānanda, and a pupil of his grandfather, Rasikānanda Murārī, who was a disciple of Syamānanda a junior contemporary of Jīva Gosvāmī.

Rafai The name of an order of Fakīrs, called also Gurzmars, whose patron is Saiyyad Ahmad Kabīr, son of the sister of the Pīran Pīr of Baghadād. They profess to be Beshara Fakīrs, but have wives and children.

Raga Dhyāni Buddha. The progenitor of the Raga family is Amitābha, who is red in colour, exhibits the samādhī or the dhyāna mudrā, and presides over the western direction of the universe. His recognition symbol is the lotus, and his vāhana is a pair of peacocks. His śakti is Paṇḍara and his Bodhisattva is Padmapāṇi. Amongst the important deities of this family are Lokeśvara, Mahābala, and Saptaśaṭikā—Hayagrīva, Kurukulla, Bhṛkuṭī, Mahāsitāvati, Amitaprabhā, Bhadrapāla, Candraprabhā, Jaliniprabhā, Kapālini, Mukunda, Mahodadhi, Maheśvara and Nīladaṇḍa. Besides these, gods and goddess with red colour and all others assigned to the western direction and to the Vāyu corner also belong to this family.

Raghu A Solar representative. He was a ǵreat king, he son of Dilīpa the great grand father of Rāma, and was therefore known as Rāghava.

Raghunātha Disciple of Muralidhara who wrote the commentary Ṅāma Candrikā on Vallabha's Bhaktihaṁsa, also commentaries on his Bhakti hetu nirṇaya and Vallabhāṣṭaka. He also wrote a commentary on the Puruśottam stotra and the Vallabhāṣṭaka.

Raghunadana An epithet of Viṣṇu.

Rahasyayoginī A group of deities.

Rahat Among certain modern Buddhists a Rahat is defined as an adept, or one who has developed his psychical powers to their fullest extent.

Rahīm An attribute of god in the Bismillah, and thence used by the Sikhs as the name of the Musalmān god, as being conveniently alliterative with the Hindu god Rāma.

Rahiras The evening prayer of the Sikhs, it was composed by Nānaka, but additions were made by succeeding gurus, and it was left in its present form by Govind Singh. It is sometimes called the Sodar Rahiras, from so dar which are the first two words of the prayer, and which also have became the name of the meter in which it is written.

Rahitnāma A code of rules, particularly that said to have been delivered by Govind Singh, the last Sikh Guru.

Rāhu Name of a Para God. **2** one of the nine planets represented in the Brāhmaṇical, Buddhist and Jaina pantheons. He is the ascending node of astronomy a demon. **3** In the Brāhmaṇical pantheon Rāhu is the son of Bṛhapasti and Sinhika. During the churning of the ocean for nectar, Rāhu and Ketu style drank some of it when it rose to view and when this was intimated by Sūrya and Candra, to Viṣṇu, he immediately cut off their limbs but, as they had already partaken a little of the nectar, they could not be slain. Hence Viṣṇu placed the mass dragon's tail and head in the descending and ascending nodes and in revenge they are believed to swallow up the sun and moon causing the eclipses. He is depicted as a surd from patina with a frightful face, dark clothes, with four arms, holding a sword, a trident, a shield and riding on a dark lion towards the sun. **4** In the Buddhist pantheon Rāhu appears as the charioteer of Mārīcī, one of the emanations of Vairocana, with only the head and not the body. He is also represented as the vehicle of Kāmadeva's wife, whose images appear under the seat of Iārodbha Kurukulla. **5** In the Jainas he is seen in the scriptures of both the Śvetāmbaras and the Digambaras. He rides on a lion holding an axe, and guards the southwestern quarter.

Rahugaṇa Name of a Vedic Ṛṣi, who was descendant of Āhugaṇa, whose son was Gotama Rahugaṇa.

Raibhya A sage who was the friend of Bhardvāja. He had two sons Aravasu and Paravasu. The latter, under the curse of Bharadvāja, killed his father, mistaking him for an antelope, as he was walking about at night covered with an antelope's skin. Aravasu retired into the forest to obtain by devotion a remission of his brother's guilt. When he returned Paravasu charged him with the crime, and he again retired to his devotions. These so pleased the gods that they drove away Paravasu and restored Raibhya to life.

Raibhya A sage. He had two sons Arvavasu and Paravasu.

Raibhya Āśrama the hermitage of sage Raibhya.

Raila Aṣṭabakra Āśrama, the hermitage of Ṛṣi Aṣṭabakara, six km from Hardvār.

Rājādhideva Name of a god.

Rājāmataṅgī Name of a goddess.

Rājāsūya A royal sacrifice. A great sacrifice performed at the installation of a king, religious in its nature but political in its operation, because it implied that he who instituted the sacrifice was a supreme lord, a king over kings, and his tributary princes were required to be present at the rite.

Rājāviṣṇusvāmin A true follower of Viṣṇusvāmin who became a teacher in the Āndhra country.

Rāji A son of Ayu and father of 500 sons of great valor. In one of the chronic wars between the gods and the asuras it was declared by Brahmā that that side which Rāji joined should gain the victory. The asuras first sought him, and he undertook to aid them if they promised to make him their kings on their victory begin secured. They declined. The heavenly hosts repaired to him and undertook to make him their Indra. After the asuras were defeated he became king of the gods, and Indra paid him homage. When he returned to his own city, he left Indra as his deputy in heaven. On Rāji's death Indra refused to acknowledge the succession of his sons, and by the help of Bṛhaspati, who led them astray and affected their ruin Indra recovered his sovereignty.

Rājim Name of a place, where Rāma, visited the place in order to save the life of his brother Śatrughna from death.

Rajnī Consort of Sūrya.

Rāju Śastrī Raju Śastrī was the native of Mannārguḍī. He belongs to the family of Appayya Dīkṣita. He was a versatile scholar in all the śāstras. He is said to have written about 30 granthas, the important one is being Ṣaḍvidyā Vilāsa teaching about Ṣaḍvidyā of the Chāndogya Upaniṣads and Nyāyenduśekhara, a criticism of Nyāya Bhāskaram, a Vaiṣṇava Grantha.

Rākā A Rākṣasi, wife of Viśravās and mother of Khara and Śūrpaṇakhā.

Rākṣa-Devata Protectresses. They are five Tantric deities in the Buddhist pantheon, whose worship according to the Sādhanamālā yields to their worshippers protection from all dangers of devils, disease, gives long life and shields kingdoms and hamlets.

Rākṣatmikā Name of goddess Śakti.

Rākṣavadhariṇī Name of a Varṇa Śakti. **2** Raktayamarī.

Rākṣoghnamūrtī A form of Śiva.

Raktakarna Brahmarākṣasī.

Raktalokeśvara Name of a Buddhist deity. Two Sādhanas in the Sādhanamālā are devoted to his worship. But the two Dhyānas describe two widely different forms of the god. The worshipper should conceive himself as Ārya Avalokiteśvara, who is flanked the south and north, by the goddesses Tārā and Bhṛkuṭī, who has red complexion, wears red garments and is besmeared with red unguents, who carries in his four hands the nose, the goad, the bow and the arrow and who places himself under the Aṣoka Tree, which has blossomed flowers. The worshipper should conceive him as of red complexion, having a crown of chignon bearing the effigy of Āmitābha carrying the red lotus in the left hand and opening its petals with the right and as decked in various ornaments. Ratnadala Lokeśvara. **2** Name of a Buddhist deity. He is one faced and two armed and stands on a lotus. He carries the Piṇḍapatra in his two hands near the waist, except that here he displays the Varada pose in the right hand while the empty left touches the shoulder.

Raḷī A goddess worshipped in Kangra; she is the deified spirit of a Brāhmaṇa woman, who drowned herself on being married to a child.

Rām Rai The denomination of Sikhs who adhered to Rām Rai the son of Har Rai the seventh guru, when the succession passed, not to him, but to his great uncle Tegh Bahadur.

Rāma Name of Goddess Śakti. **2** The son of King Dāśaratha and Kauśalaya, and the seventh avatāra of Viṣṇu. He was an expert archer and when Viśvāmitra took him from Daśaratha to protect his sacrifice, he slew several demons, went to Mithilā and there broke the bow of Śiva in two and thus won Sītā as his wife. Paraśurāma came to fight with him for breaking Śāṅkara's bow but Rāma defeated him. Dāśaratha meant to give Rāma the kingdom but Rāma was sent into exile for fourteen years in fulfillment of his stepmother's previous boon from Dāśaratha. In his forest life Rāvaṇa the king of Ceylon kidnapped his wife. While wandering in search of Sītā he met Hanumān, Sugrīva, and other monkey chiefs and made friends with them. He crossed the sea by building bridge, killed Rāvaṇa, and then returned with Sītā to Ayodhyā and ascended the throne of his father. He had only one wife, used one arrow and was true to his word. He had two sons Kuśa and Lava. In the forest by the touch of his foot, he resorted to life Ahalyā who had been cursed by her husband and was lying in petrified state.

Rāma-Gītā Gītā emphasis the practice of salvation free from the bondage when it comes by means of daily practice. The Rāma-Gītā of the Adhyātma Rāmāyaṇa propounds the perennial philosophy of Advaita Vedānta as expounded by Śaṅkarācārya, stressing Brāhmaṇa. It consists of 17 chapters.

Rāma Tīrtha Rāma Tīrtha was the disciple of Kṛṣṇa Tīrtha. He belongs to the16th century. He is the author of several Advaitic works. They are Padayojan—A commentary on the Upadeśa Sahasrī of Śaṅkarācārya; Mānsollāsa Vṛttānta Villāsa—A commentary on Sūreśvaracārya; Mānsollāsa; Śaṅkarācārya's Dakṣiṇa Mūrtī Stotra; Vāstu Tattva Prakāśa—A brief speculation of Śaṅkara; Śarīraka Bhāṣya—A commentary on Vedānta. Sāra Saṅkṣepa Śarīrakā; Vyākhya Vakyārtha Darpaṇa; Sarorala Rahasyārtha Tattva Prakāśikā. He is stated to have written a commentary on Maitreyī Upaniṣad.

Rāmacandrabhaṭṭa Disciple of Padmanābhācārya. He belongs to Nimbārka School of thoughts.

Rāmacandra Saraswatī Rāmacandra Sarasvati is the disciple of Vasudevendra Sarasvatī. He seems to have praised over the Upaniṣad Brahmendra mutt. He has written many Advaitic works. His works are Tattvaṁ padārtha lakṣyaikya śataka, Tribhat vibhūtyadi prakaraṇa. Paramākṣara viveka, Paramadaita darśana, Bhakti swarūpa viveka, Atthasamanya viveka, Siddhānta viveka, Siddhānta ślokatrayam, Dṛgdṛśya prakaraṇam, Mahāvākhya Ratnāvali and Vākya Śūdra ṭīkā. It seem that he is also known as Upaniṣad Brahmendra.

Rāmachaura Residence of Guhaka. See Śriṅgavarapura.

Rāmadās Samarth Samarth Rāmadās hails from the village of Jamb in Sattara district of Mahārāṣṭra. He was born of Brāhmaṇa parents Sūryaji pant and Ranukabai who led a pious life. Rāmadas was their second child. It was a happy coincidence that Rāmadās was born on the exalted day of Rāma known as Rāmanavamī in the year 1608 A.D. The parents were the devotees of Rāma and Māruthi their household gods. Rāmadās was first named Nārāyaṇa and he became latterly known Sāmarth Rāmadās. He has written many works philosophical and ethical in Marathi. Dāsa Bodh his monumental work is a synthesis of arts and science with glorious pursuit of a spiritual life. It is based on dharma and rāja niti; Mano Bodh consists of ślokas giving advice to the flickering mind. He rendered many other ślokas of which Karuṇāṣṭaka is to be read by all. It is the prayer imploring Rāma for his grace.

Rāmadvaya Rāmadvaya, a pupil of Advayāśrama, wrote an important work called Vedānta Kaumudī, in four chapters in which he discussed in a polemical way many Vedāntic problems while dealing with the subject matter of Śāṅkara's commentary on the first four topics of the Brahmasūtra.

Rāmagrama Place where Buddha's body lay down.

Rāmakṛṣṇa Disciple of Śrīdharasvāmī wrote the commentary on Siddhadvait Amartaṇḍa and another work the Śuddhadvaitaparikṣara.

Rāmana Goddess enshrined at Rāmatīrtha.

Rāmānanda Saraswatī Rāmananda Saraswatī was the disciple of Govindānanda Saraswatī. He seems to belong to the Kanch Maṇḍala. He is the author of Ratnaprabhā, a commentary on Śāṅkarācārya Brahma Sūtra Bhāṣya and also the author of Vivaraṇopanyāsa.

Rāmānanda The story of birth of Rāmānanda is given in the Bhaviṣya Purāṇa. Mitrāśarma a Brāhmaṇa of Māyāvati came to Kumbha fair at Allahabad where many kings had arrived to have a bath in the Ganges on that occasion. This Mitrāśarma fell in love with the daughter of Kāmasena's southern king. Both Mitrāśarma and his friend Chitriṇī prayed the sun god and the sun god gave them a boon and they led a long happy married life. They died issueless. Having known this sun lord became unhappy and he promised to create a child out of his own part and the child thus created was Rāmānanda. He was the author of Vaiṣṇavamatabhakṣāra, the bhakti has been described on a nonstop down flow of ill and Bhakti could be accomplished under seven disciplines.

Rāmananda Sarasvatī Rāmānanda Sarasvatī, was the disciple of Rāmabhadra Sarasvatī. He has written several works on Advaita. They are Tattvamasyakhandārtha Nirupanam; Pañcikaraṇa Tātparya Candrikā; Laghu Vākyavṛtti Prakāśa—Vākyaśuddha Ṭīkā Vedānta Siddhānta Chandrika. **2** Rāmānanda Sarasvatī was the disciple of Govindananda Sarasvatī. He seems to belong to the Kāñch maṇḍala. He is the author of Ratnaprabhā, a commentary on Śāṅkara's Brahmā sūtra bhāṣya and also the author of Vivaraṇopanyāsa.

Rāmānandī The name of a sect of Vaiṣṇavas, worshipper of Rāmachandra and Sītā. They are ascetics and live in maṭhs, and admit disciples of any caste. Rāmānanda, the founder of the order was originally a Rāmanuja and lived in Banares about the beginning of the 14th century. Rāmanandīs are called also Rāmwats, and popularly, Vairāgīs. Their secretarial mark is similar to that of the Rāmānuja.

Rāmānuja Son of Dāśarathi belongs to Vadhula Gotra. He had a son called Toḍappa. **2** Son of Śrīnivāsa, and he had two sons Nṛsimhārya and Raṅgācārya. He had four disciples and they were Bhaktagrāmapuran, Marudha Grāma Purāṇa, Anantarya, Yajñeśa, Tirukurugai Pīran Pillai—Author of Nammalvar's Tiruvay Mori, Pranatartihar Pillai, and Nadadur Ammal.

Rāmānuja Aiyan Son of Manavala Mamunigal.

Rāmānuja Dāsa He wrote the Brahma sūtra Bhāsopanyāsa, a commentary on the Śrībhāṣya and a work called Pārāśarya where in the tries to show that the Bhāṣyas of Śāṅkara were not authentic. He also wrote the Rahasyatraya Mīmāṁsā Bhāṣya and a learned commentary on Śatabhūṣaṇī of Vedānta Deśikā.

Rāmānuja Dāsan Surname of Kāṇḍadai Alvan. **2** He was a sculptor-disciple of Rāmānuja. Mudaliyandan in the Śrīperumbudur temple installed the image.

Rāmānujācārya Rāmānujācārya called also Vādīhaṁsambuvaharācāry of Atreya Gotra; son of Padmanābha and maternal uncle of Veṅkaṭanātha lived in the thirteenth or fourteenth century. He wrote an important work Naya Kulīśa or

Nyata Kulīśa. He composed also Divya Sūrī Prabhāva Dīpikā, Sarva-Darśana-Siromaṇi, and Mokṣa Siddhi, to which he himself refers in his Nyāya-Kulīśa.

Rāmānujācārya II Rāmānujācārya II alias Vādī Haṁsa Navamvuda, the son of Padmanābhārya belonged to the Atri Lineage. He was the maternal uncle of Veṅkaṭanātha, the famous writer of the Rāmānuja School. He wrote the Nyāya Kulīśa that has often been referred to in Veṅkaṭa's Sarvārtha siddhi. He also wrote another work called Mokṣa siddhi.

Rāmānujadāsa Rāmānujadāsa called also Mahācārya, was the pupil of Bādhula Śrīnivāsācārya. He wrote three books Ṣaḍvidyavijaya, Advaita vijaya and Parikara vijaya. He is not, however, to be confused with Rāmānujācārya II, the son of Padmanābhārya, and the maternal uncle of Vedānta deśikā, who was also known as Vādīhaṁsanavambuda.

Rāmānuja Padachayai Surname of Embar.

Rāmānujapillan He was son of Prantartihar Pillai and he was disciple of Kidambi Rāmānuja Pillan.

Rāmaprasada Kaviranjana Rāmaprasad Kaviranjana, a well-known saint and poet, flourished about 200 years ago in the village of Kumārhatta, a few miles from Calcutta. He is said to have attained the spiritual eminence. He is as famous as the author to have large number of poem is and these poems are translated into English.

Rāmasubramaniya Śāstrī Rāmasubramaniya Śāstrī commonly known as Rāma Subba Śāstrī of Tiruvisanallur, were the son of Rāmaśaṅkara Śāstrī and the grandson of Aśwatharaṅyana Śāstrī. He was a great Mīmāṁsā scholar. He lived towards the close of the19 thcentury. He had a learned toward Viṣṇu. He is the author of many works. His Vedānta works were Śāstraikya Bhaṅga Vāda and Candrik Khaṇḍana, A Polemic work criticizing Candrikā, a Dwaita work. He has written many works on Pūrva Mīmāṁsā and Dharma Śāstra.

Rāmatāpaniyopaniṣad Name of an Upaniṣad.

Rāmāyaṇa The adventures of Rāma. The oldest of the Sanskrit epic poems written by the sage Vālmīki. It is supposed to have been composed about five centuries B.C. and to have received its present century or two later. The manuscripts of the Rāmāyaṇa vary greatly. There are two well known disinfect recessions, the Northern and Bengal. The Northern is the older and the purer, the additions and alterations in that of Bengal are so numerous that are not trust worthy, and have even been called spurious. Later researches have shown that the variations in manuscripts found indifferent Parts of India are too diverse that the versions can hardly be classed in a certain edition. The Rāmāyaṇa celebrates the life and exploits of Rāma thè loves of Rāma and his wife Sītā, the rape of the latter by Rāvaṇa, the demon king of Ceylon the war carried on by Rāma and his monkey allies against Rāvaṇa ending in the destruction of the demon and the rescue of Sītā the restoration of Rāma to the throne of

Ayodhyā his jealousy and banishment of Sītā, her residence at the hermitage of Vālmīki the birth of her twin sons Kuśa and Lava the father's discovery and recognition of his children, the recall of Sītā the attestation of her innocence, her death Rāma's resolution to follow her, and his translation to heaven. The Rāmāyaṇa is divided into 7 kāṇḍas and contains about 50000 lines. **1** ***Vālmīki Rāmāyaṇa*** it is generally accepted that the Vālmīki or Ādī Rāmāyaṇa is a homogenous work by single author Vālmīki. There are three recessions of this work, consisting of 24000 ślokas in seven books and all of them suffer addition and interpolation. It is written in Sanskrit language. **2** ***Paumācariya***—As early in the second half of the 1st century A.D. the Jain monk Vimala Sūrī recast the Rāma legend in his Prākṛt poem Paumācariya, bringing it into line with the religion and philosophy of the Jainas. In his work Rāvaṇa is not a monster, he is a great sage and ascetic and is the father of Sītā. Besides Hanumān is not a monkey and like Rāvaṇa he is also a Vidyādhara, a semi divine being **3** ***Jātaka Dāśaratha***. The earliest literary evidence of the Rāma story, of its first component is record in the 13 Pāli verses of the Dāśaratha Jātaka. According to Dāśraratha Jātaka was a king of Banaras and not of Ayodhyā. It might be that the king of Banaras had a special leaning to the city of Banaras and the change of place name is due to that fact. It is said that Dāśaratha by his eldest queen, whose name is not given, had two sons Rāma Paṇḍita and Lakkhana Kumāra and a daughter named Sītādevī. After some time when Daśaratha's eldest queen died the king took another wife, who bore him a son named Bharatakumāra. This queen's name is also not given. The palace intrigue as presented in the Jātaka is substantially the same as that in the Vālmīki Rāmāyaṇa. In this work there is no mention of the abduction of Sītā by Rāvaṇa, and all the subsequent events. It is generally believed on a much older version of the Rāma story. There is of course no positive hint in the gāthās, to Rāma and Sītā being man and wife. It is only in the commentary of a much later period that Sītā, have been made the principal queen of Rāma at his coronation ceremony on his return from exile. **4.** ***Vessantara Jātakas***. The Vessantara Jātakas (same as Dāśartha Jātakas) however alludes to Sītā's devotion and loyalty to her husband Rāma even in adversity while they were in exile. In this Jātakas there is a stanza in which a demon persuades faithful Śambūla to desert her sick husband and to follow him, uttering the same threat as is made by Rāvaṇa to Sītā in the Aśoka grove, namely, if she does not agree to surrender he will devour her for his breakfast. The love of Maddhi for her husband Vessantara in the Jātaka reminds us of the devotion of Sītā towards her husband Rāma of the Vālmīki. **5.** ***Sāma Jātaka***—Sāma Jātaka, which woes of Dukataka finds a resonance in the tale of Andhaka Muni of the Vālmīki epic. The story is practically identical with that of Dāśaratha's killing the son of Andhaka Muni which incident Dāśaratha narrates from his deathbed. **6.** ***Jayaddisa Jātaka***—

The Jayaddisa Jātaka contains a gather showing that the author of this gāthās was acquainted with the Brāhmaṇa cal version of the Rāma story. **7.** ***Anamaka Jātaka***—The Anamaka Jātaka that was translated into Chinese in the 3rd century A.D. refers to most of the incidents found in the Vālmīki Rāmāyaṇa without giving the names of the character. Rāma quit naturally is here regarded as a Bodhisattva. **8.** ***Svayambhu Rāmāyaṇa***—Svayambhu's Rāmāyaṇa has five cantos. 1 Vidyādhara. 2 Yodhyā. 3 Sundara. 4 Yuddha and 5 Uttara. Vidyādhara tells with the pre history of Rāvaṇa. Rāma's mother's names are Aparājitā and Bahrata's Suprabhā. Janaka had a twin Bhamandal and Sītā. Bhamandal was stolen, when a child. When he grew up he was inclined to marry Sītā. Sītā's Svayamvara is somewhat of a different nature. Śūrpaṇakhā is here Candranakha. Bālī is here a learned hypocrite under the name of Sugrīva. Rāma by killing him got the three daughters of Dadhimukha married. **9.** ***Kamban Rāmāyaṇa*** in the Draviḍian language the oldest Rāmāyaṇa is that of Kamban, known as the Tamil Rāmāyaṇa. He belonged to 9th or 10th century A.D. **10.** ***Rāmakathā***—Rāmakathā written in Khotanese language in verse around the 9th century A.D. Altogether there a little more than 750 ślokas, there are gaps at intervals. Buddhists must have composed this Rāmāyaṇa because in the beginning and in the end there is Bodhisattva element.

Ramzān The ninth month of the Musalman year, following Śabāna. The year being lunar each month occurs at all periods of the solar year.

Rāmban The arrow of Rāma, anything as swift, as sure or as certainly efficacious as the arrow of Rāma, said of promises, predictions, medicines, etc.

Rāmbha Goddess enshrined at Malaya hills. **2** Mother goddess. **3** Name of an Apsarās.

Rāmdāsī Sikh followers of Rāmadas the companion of Nānak the first Guru.

Rāmeśvaram A pilgrim center for Hindus located in south India.

Rāmetak Saibala Giri, The hermitage of the Sundra Śambūka of the Rāmāyaṇa, north of Nagpur in central India.

Rāmgarhiā The name of a Sikh missal called after the fort of Rāmgarha at Amritasar.

Rāmmohn Roy Rāmmohn Roy born at Burdwan in Bengal of high Brāhmaṇa ancestry came early to question his ancestral faith, and studied Buddhism in Tibet. He published various works in Persian, Arabic and Sanskrit with the aim of uprooting idolatry and he helped in the abolition of Suttee. He issued an English abridgement of the Vedānta giving a digest of the Vedas. In 1820 he published the precepts of Jesus accepting the morality preached by Christ.

Rāmya jamatri muni Surname of Manavala mamunigal.

Raṅga Rāmanuja He wrote a series of Vasiṣṭādvaita commentaries on the

Upaniṣads. His guru was one Parakāla yati also called Kumbakonam Tātaparya. He wrote Draviḍa Tatvārtta Prakāśikā, Tiruppallāṇḍu Vyākyānam. He wrote a commentary on the Śrībhāṣya, called Mūla bhāva prakāśikā, and one on the Nyāya siddhajñāna, called Nyāya siddhajñāna vyākhyā. He also wrote a Dramidpanisa bhāṣya, Viśaya vākya dīpikā, Rāmānuja Siddhāntasāra, a commentary on the Cāndogyopaniṣad, called Cāndogyopaniṣad prakāśikā, and one on the Bṛhadāraṇyakopaniṣad prakāśikā. He wrote an independent commentary on the Brahma sūtra called Śarīraka śāstrāratha dīpikā. Aufrecht reports in his Catalogues catalogrum, that he wrote also the following works Upaniṣad vākya vivaraṇa, Upaniṣad prakāśikā, Upaniṣad bhāṣya, Dravidoppaniṣat sāra ratnāvali vyākhyā, Kaṭhavallyupaniṣad prakāśikā, Kauśītakopaniṣat prakāśikā, Tattirīyopaniṣad-prakāśikā, Praśṇopaniṣatprākāśikā, Māṇḍūkyopaniṣat-prakāśikā, Muṇḍakopaniṣat-prakāśikā, Śvetāśvataropaniṣatprakāśikā, Śruta bhāva prakāśikā, Guru bhāva prakāṣikā. He wrote nearly 60 works mostly commentaries on important Upaniṣads.

Raṅgācārya A follower of Śāṅkara named Umā Maheśvara wrote a work named Virodha varuthini in which he proposed to show one hundred contradictions in Rāmānuja's bhāṣya and other cognate literature of the school, such as Śatadūṣaṇi. He wrote Ku dṛṣṭi dhvanta mārtaṇḍa.

Raṅgarājadhwari Raṅgarājahwari was the son of Achand Dīkṣita of Adayapalam and was the father of the famous Appaya Dīkṣita. He was a great each of Advaita. His son Appayya Dīkṣita in the colophon to his works says that he is the son of Raṅgarājadhwari Advaita Vidyācārya. He has also written two other works, Advaita vidyā mukura and Rūpaka paribhāṣā.

Rangoon Puṣkaravatinagara, the birth place of Trapussa and Bhalluka, who gave honey and other articles of food to Buddha, and who built the Shaidagon Pagoḍa on the hairs given to them by Buddha, after their return to Rangoon.

Raṅgreṭha The class of Sikhs who were originally Chuhrās. They are sometimes called Mazhadi.

Rannesa Name of a sun god.

Rasa Tuṣita god.

Rasakarsanika Name of goddess Śąkti, **2** Ratnadala Lokeśvara **3** Name of a Buddhist deity. He is one faced and two armed and stands on a lotus. He carries the Piṇḍapatra in his two hands near the waist, except that here he displays the Varada pose in the right hand while the empty left touches the shoulder.

Rasavrja Deity belongs to Samaya family.

Rash Son of Nābhi, who had a hundred sons, the eldest of whom was Bhārata to whom he handed over his kingdom and went to a forest for performing penance. He practiced it so seriously that he was reduced to skin and bone.

Rāśi One of the zodiacal signs. They were twelve in number. They have long been believed in India to be divinely endowed with mystic power and were known as Meṣa, Mithuna, Vṛṣabha, Karka, Siṁha, Kanyā, Tulā, Vṛścika, Dhanu, Makara, Kumbha and Mīna.

Rasūl A messenger especially applied to Muhammad as the messenger of god. Thence used to form proper names, as Ghulām Rasūl, the slave of the prophet.

Rasūlshāhi Followers of the prophet, the name of a community of Beshara Sunni Fakīrs.

Rathitārā Vedic Ṛṣi who belongs to Aṅgirasas family.

Rathormi A Pratardana God.

Rati A deity who is primarily Brāhmaṇical but also appears in the Buddhists pantheon.

Rati Name of goddess Māyādevī.

Ratipriyā Name of goddess enshrined at Gangādhara.

Ratna One of the six auspicious symbols. See Sanmundra.

Ratna Sabhāpati. The stone liṅga of Śiva.

Ratnaḍākini An accompanies Mahāmāyā.

Ratnadhara Mortal Bodhisattva.

Ratnadhṛk Name given to Ratnasambhava.

Ratnagarbha Ratnagarbha or Gosain Bhaṭṭācārya, as he was popularly known, is stated to have been guru of Canda Rāya and Kedāra Rāya, two famous Bengali chiefs, who flourished towards the end of the16th century. He followed the Vīra form of worship requiring the use of wine, meat and corpses, and many are the stories told of the supernatural powers acquired by him. His descendants have in their possession two symbolic representation of the deity drawn by him, which are still held in esteem by the people of the locality.

Ratnagiri Paṇḍao mountain of the Buddhists, one of the five hills of Rājagīr in the district of Patna.

Ratnapāṇi Divine Bodhisattva.

Ratnapāni Lokeśvara Name of a Buddhist deity. He is one faced and two armed and sits in the same attitude. He wields the sword in his right hand and holds the stem of a lotus against his breast in the left. The difference lies in the face that he caries the sword in the left hand and displays the Varada Mudrā in the right.

Ratnāvali Wife of Tulasīdās. She had a son named Tāraka.

Rātri Name of goddess.

Rava An avatāra of Lord.

Raval The birth place of Rādhikā, where she passed the first year of her infancy and then removed to Barsāṇā by her parents.

Rāvaṇa The king of Laṅkā. Mandodarī the daughter of Mayāsura was his wife. He obtained various boons from Brahmadev with his severe penance. He had imprisoned all the gods and made them his slaves. From Kubera the treasurer of the gods he had obtained the Puṣpaka-vimāna. Bibhīṣaṇa was his brother. He had kidnapped Sītā, Rāma's wife. So Rāma besieged his city defeated and killed all the Rākṣasas including Rāvaṇa and rescued Sītā. Rāvaṇa had ten heads and was therefore called Daśamukha. He was a great devotee of Śiva, divided the Vedas in parts, and explained the syllables of the Vedas. He initiated the three methods of the study of Vedas.

Ravayana Name of Lord Viṣṇu.

Ravi Sāheb Disciple of Bhān Sāheb.

Ravidāsa Ravidāsa was a cobbler by birth, but his religious life was as exalted and pure as it was deep. There are over 30 hymns of Ravidāsa collected in the Granth Sābhib. He was the worshipper of the one infinite god, who is above and beyond all religious sects and without beginning or end. He preached that the lord resides within the hearts of his devotees, and cannot be known through the performance of any rite sand ceremonies.

Rayadāsī Name of a sect founded by Rayadāsa, a Chamār who lived in the fifteenth century, it is recruited chiefly from the lowest castes, but it said to be opposed to idolatry and the pretensions of Brāhmaṇas.

Ṛbhu An epithet of Indra, Arjuna and the Dityas.

Ṛcika Name of a Vedic Ṛṣi.

Ṛddhi Prosperity. The wife of Kubera, the god of wealth. She was also called Citriṇī. In sculptural representation of Kubera, she is made to sit on his left thing, when he rides, according to Hemādrī, a human being though usually his vehicle is a horse.

Rebha Vedic Ṛṣi who belongs to Kāśyapa Family and he was son of Nidhruva. The descendant of his family were known as Raibhya group of Kāśyapa.

Recika Name of goddess Śakti.

Red Tārā See Kurukullā.

Rekhā Name of goddess Śakti.

Reṇukā Daughter of king Prasenajit, wife of Jamadagni, and mother of Paraśurāma. A slight of the connubial endearments of king Citraratha and his wife inspired here with the impure thoughts, and her husband, perceiving that she had 'fallen from perfection' desired her sons to kill her. Rumanwat, Sushenna, and Vasu, the three seniors, declined, and there father cursed them so that they became idiots. Paraśurāma, the fourth son, cut off her head, which act so gratified his father that Jamadagni promised him whatever blessings he desired. Among other things, Paraśurāma asked that his mother might be brought back to life in ignorance of her death and in perfect purity. He also desired that his brothers might be restored to their sense. All this Jamadagni bestowed. She was also called Konkanna. **2** Name of a lake which is restored by Sidhdas **3** Son of Reṇu.

Reṇuka tīrtha Name of a tīrtha in Punjab. Reṇuka, was the mother of Paraśurāma.

Resarambhāpriya Name of Kṛṣṇa.

Reur Name of a river.

Revā A name of Rati **2** The river Narmadā, but according to some Purāṇasa, the Reva and the Narmadā are different rivers **3** Reva and Naramadā are the two small branches of one and the same river in the upper course, which are later united into one.

Revanācārya Author of book Siddhānta Śikhāmanai. The book gives a fanciful interpretation of the word Vīra-Śaivism and discuss upon the verdict of other of dialogue that took place between Reṇuka-Siddha and Agastya some time in the past. The Reṇuka Siddhat was also called Revaṇasiddhat and it is supposed that he expounded the Vīra Śaiva Śāstra to Agastya in the beginning of the Kālī age. He lived somewhere in the 13th century A.D.

Revanta Demi god. **2** Son of Sūrya and Sanjñā. He was also known as Vāhana probably because he had a hose for his vehicle. According to the Viṣṇu Purāṇa, his mother conceived him when she had adopted the form of a mare to escape from her husband's excessive warmth and she was followed by Sure who too had become a horse. In that shape she gave birth to three children the first two being the divine Aśvins and the third being Revanta.

Revapura See Śivālaya.

Revatī Daughter of king Raivata and wife of Balarāma. She was so beautiful that her father, thinking no one upon earth worthy of her, repaired to the god Brahmā to consult him about husband. Brahmā delivered a long discourse on the glories of Viṣṇu, and directed Raivata to proceed to Dwārkā where a portion of Viṣṇu was incarnate in the person of Balarāma. Ages had elapsed while Raivata was in heaven without his knowledge. When he returned to earth, 'he found the race of men dwindled in stature, reduced in vigor, and enfeebled in intellect'. He went to Balarāma and gave him Revati, but that hero, 'beholding the damsel of excessively lofty height, he shortened her with the end of his ploughshare, and she became his wife'. She had two sons. Revati is said to have taken part with her husband in his drinking bouts.

Revelganj Gautama Āśrama located at Bihar. The hermitage of Gautama was situated at a place called Godnā, but the Rāmāyaṇa, places the hermitage of the Ṛṣis at a short distance from Janakpur.

Reverts Tribal people. For Revatyas read Revatyas?

Ribhu Clever, skilful. An epithet used for Indra, Agni and the Ādityas. In the Purāṇic mythology, Ṛbu is a son of the supreme Brahma, who from his innate disposition was of a holy character and acquainted with true wisdom. His pupil was Nidagha, a son of Pulastya, and he took especial interest in his instruction, returning to him after two intervals of a thousand years; to instruct him further in true wisdom'. The Viṣṇu Purāṇa 'originally composed by the Ṛṣi, was communicated by Brahma to Ribhu'.

Ribhushan The first of the three Ribhus.

Ricikā A Ṛṣi descended from Bhṛgu and husband of Satyāvatī, son of Urva and father of Jamadagni. In the Mahābhārata and Viṣṇu Purāṇa it is related that Ricikā was an old man when he demanded in marriage Satyāvatī, the daughter of Gādhī, king of Kānyakubja. Unwilling to give her to so old man. Gādhī demanded of him 1000 white horses, each of them having one black ear. Ricikā obtained these from the god Varuṇa, and so gained his wife.

Riddhi Ṛdhi Wife of Kubera, the god of wealth. She was also called Citriṇī. In sculptural representations of Kubera, she is made position his left thigh, when he rides—according to Hemādrī, a human being, though usually his vehicle is a horse.

Ṛg Veda The most ancient and, at the same time, the most important of the Saṁhitās is the Ṛg Veda preserved in the recession of the Śakala school. It consists of 1017 sūktas or hymns or with eleven additional hymns called Vālakhilyas of an apocryphal character, 1028. The are arranged in eight Aṣṭakas octaves or Khaṇḍas. Sections which are again subdivided into as many Adhyāyas, chapters, 2006 classes, 10417 Ṛks or verses and 153826 words. There is another sub division, in ten maṇḍalas circle or classes, and 85 Anuvākas. The total number of hymns is the same in both arrangements. It is generally received opinion that the hymns of the tenth maṇḍala are later in date than the other.

Rijudāsa Son of Vasudeva and Devaki.

Rijupalika Name of a river Barakara.

Ripuñjaya King who belongs to Bārhadrathas dynasty. He ruled the earth for 50 years.

Ṛṣabha Name of a mountain.

Ṛṣabha Jaina Tīrthaṅkara, who lived nearly 840000 years and was 500 poles in height.

Riṣabha Son of Nābhī and Meru and father of a hundred sons, the eldest of whom Bharata. He gave his kingdom to his son and retired to a hermitage where he had a life of such severe austerity and abstinence, that he became a mere collection of skin and fibers, and went the way of all flesh. The Bhāgavata Purāṇa speaks of his wanderings in the western part of the Peninsula.

Ṛṣabhas these are, no doubt, the inhabitants of Ṛṣabha parvata mentioned in the Mahābhārata and placed there between Śrī parvata and the Kāverī. Śrīparavata is on the Kistna in the Karuṇ district. The Ṛṣabha hill are therefore probably the southern portion of the eastern ghats, but none of the ranges there appears to have any name resembling this.

Ṛṣi The word Ṛṣi means supreme excellence. The sons of Īśvara both born from his mind and those begotten by him took refuge of that great mahat, hence they were called Paramarṣis and as the, Mahat, tattva comes after, it is also termed Ṛṣi are also called Ṛṣis. They are born from sexual union. They also took refuge of the Mahat, hence they are called Ṛṣikas. The sons of Ṛṣikas are called Ṛṣiputrakas. Those who, hearing from others realize mahat tattva are known Śrutarsis. The ṛṣis are of five kind Avyakta ātma, Mahātma, Ahaṁkāra ātma, Bhūta ātma and Indrīya ātma. These different names are due to the difference in the natures of their knowledge. See other details list of Ṛṣis.

Ṛṣikuṇḍa The hermitage of Ṛṣi Ṛṣyaśṛṅga and Bibhandaka Muni.

Ṛṣyamuka A mountain situated on the bank of the Tungabhadrā. In this mountain Rāmachand. Ṛṣyamukha is in the Dekhan. It was the scene of Rāma's meeting with Sugrīva and Hanumān. I have proposed to identify it with the range of hills which stretches from Ahmadnagar to beyond Naldrug and Kalyāṇi, dividing the Majirā and Bhīma rivers.

Ṛṣyaśṛṅga The deer horned. A hermit, the son of Vibhandaka descended from Kāśyapa.

Ṛṣyaśṛṅga Āśrama The hermitage of sage Ṛṣya.

Ṛṣikanyā Tīrtha one who bath in it the girls will be married by great Ṛṣis.

Ṛṣikaputras See Ṛṣi.

Ṛṣikās See Ṛṣi.

Ṛṣshu Name of a Buddhist sect found in China.

Ṛṣvān Name of a Vedic Ṛṣi.

Ṛtuhaika Fifth daughter of Duḥsaha and Kālī. The words Ṛtuharika mean the stealer of menses. See Ṛtuharika.

Ṛtuparṇa A king of Ayodhyā, and son of Sarvakāma into whose service Nala entered after he had lost his kingdom. He was skilled profoundly in dice.

Ṛtvkunya River. See Ṛtukulya.

River For understanding the Purāṇic presentation of the ancient river system, the following points are to be noted. According to the Purāṇas, a river normally orginates from a lake either over ground or under ground and is associated with a mountain. They believed that rivers could penetrated through subterranean channels, mountain ranges and can flow in more than one current if intervened by rides. A river with all its tributaries is sometimes treated as one river.

Rnin-ma-pa Name of a Buddhist sect found in Tibet.

Rocana Tuṣita God.

Rogapati Name of Śiva (means) lord of diseases.

Rohagutta The Nojivavādīn schism was started by Roghagutta, 544 years after Mahāvīra's death. He believed in the existence of the their principle, called Nojiva, between Jīva and Ajīva.

Rohal Sūfī saints.

Rohi Name of a Ṛṣi. **2** Name of a plant Rohiṇī. A deity in Brāhmaṇical pantheon. **3** Name of Asterism. **4** Avidyadevī in the Jaina pantheon of both the Śvetāmbaras and Digaṃbaras. She is depicted indifferent ways by these sects. With the former, her vehicle is a cow and she has four hands, in which she holds a conch, Rosary in two and a bow and arrow in the others. With the Digambaras she carries in her hands a fruit, lotus, conch and an urn.

Rohiṇī Daughter of Kaśyapa and Surabhi, and mother of horned cattle including Kāmadhenu, the cow which grants desires. **2** Daughter of Dakṣa and fourth of the lunar asterism the favorite wife of the moon. **3** One of the wives of Vasudeva the father of Kṛṣṇa and mother of Balarāma. She was burned with her husband's corpse at Dwārakā. **4** Kṛṣṇa himself also had a wife so called, and the name is common.

Rohita A god celebrated in the Atharva Veda, representing apparently an aspect of fire. **2** Red. A red horse, a horse of the sun or of fire. **3** A deity celebrated in the Atharva-veda probably a form of fire or the sun. **4** Son of Hariścandra also known as Rohitāśva. See Hariścandra.

Romaharśaṇa Name of a king he had six disciples. They were Sumati, Agnivarcas, Mitrayus, Saṁsapāyana, Akṛtavaraṇa, and Svaraṇi. Suta killed him when he found him occupying a higher seat in the assembly of Brāhmaṇas at the time of his visit to the great sacrificial session. At Naimiṣāraṇya. His ignorance of Suta's special status becomes evident when he demanded why a child of irregular marriage was presiding over. He was also known as Lomaharsana. Vyāsa taught the Purāṇa which he constructed out of ancient materials.

Romanas Name of tribal peoples.

Romapada Son of Caturaṅga. The Vāyu Purāṇa calls him as Pṛthulāśva. The Matsya calls him Pṛthulākṣa. The Viṣṇu, the Bhāgavata, Harivaṁśa, the Brahmā, the Agni agree with the Matsyan in naming him Pṛthulākṣa. Accordingly it may be admitted that the reading the Vāyu is corrupt and we adopt the name Pṛthulākṣa. Pṛthulākṣa 's son as Campā, the father of Haryaṅga. Both Campā and Haryaṅga have been omitted in the Bhāgavata. The genealogy as follows : Romapada-Caturanga-Pṛthulākṣa-Campā-Haryaṅga.

Romavantas The 14th gaṇas of god.

Rosa Son of Sadhya. He had 11 brothers and they were Bhanu, Prāṇa, Manu Nicha, Vīryavana, Chiltaharya, Ayana, Haṁsa, Nārāyaṇa, Vibhu and Prabhu.

Rosary Symbol in the hand of Aghoramūrti.

Roshaniā The name of a Muhamadan sect founded in the middle of the 16th century by Pīr Roshan and his sons Jalāluddin and Kamāluddin. They ignored the Koran and taught that nothing exists but god, of whom no formal worship is required.

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Rottleria Name of a tree.

Ṛṣabha Vedic Ṛṣi who belongs to Kauśikas family. He was son of Viśvāmitra and he had seven brothers and an adopted brother named Devarata. The first Jaina Tīrthaṅkara also called Ādinātha. His symbol is a bull; the tree under which he attained enlightenment is the Nyagrodha. His two Yakṣa attendants are Gomuka (bull-faced) and goddess on wheels also called Apraticakra. He is also represented with two representatives on either side of him, namely Bharata and Bahubali.

Ṛṣṭi Musical instrument.

Ṛṣyaśṛṅga Name of Vedic Ṛṣi who belongs to Kāśyapa family. It is spelled as Rebha.

Ṛtadhvaja King. See Kuvalayāśva.

Ṛtavac Ṛṣi had a son who was bad because born under the constellation Revati and the Ṛṣi made the constellation full with his curse. A daughter was born there from whom the Ṛṣi Pramuc'a adopted and name Revati-King Durgama visited Pramuca's and married Revati, and the constellation was restored to its place at the marriage. They had a son named Manu Raivata.

Ṛtudhaman Name of a fire that is glorified as Sujyoti and Audumbarya Viśvavyacas is the ocean fire.

Ṛtukulya River. This is the river on which Ganjam stands, and it bears the same name still. It is mentioned in the Bhīṣma parvata. The Vāyu Purāṇa reads Ritvkunya by mistake. Another Ṛṣikulya is mentioned in the Mārkaṇḍeya Purāṇa.

Ṛtumālā River. The Mārkaṇḍeya Purāṇa reads Kṛtamālā. This is not in the dictionary. The Agni Purāṇa agrees with it the Kūrma reads Ṛtumālā, the Vara Śatamālā, and the Bhāgavata Katamālā. It is also identified with the Vedamāli that flows out north of Cochin. The people of Kaccha or Cochin are mentioned in the Mārkaṇḍeya Purāṇa.

Ṛtuparṇa Son of Bhangasvina and king Saphala.

Rucaka One of the six auspicious symbols. See Sanmudrā.

Ruci A Prajāpati named Ruci formerly lived in solitary discomfort. His forefathers appeared to him and urged him to marry. He demurred and they insisted on the importance of marriage that was devoid of self, free from pride, fearless and moderate in sleeping, formerly roamed this earth. Seeing that the was destitute offer had no habitation, that he at but once a day, had no hermitage, and was cut off all attachments, his ancestors spoke to him, to became a Ṛṣi

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